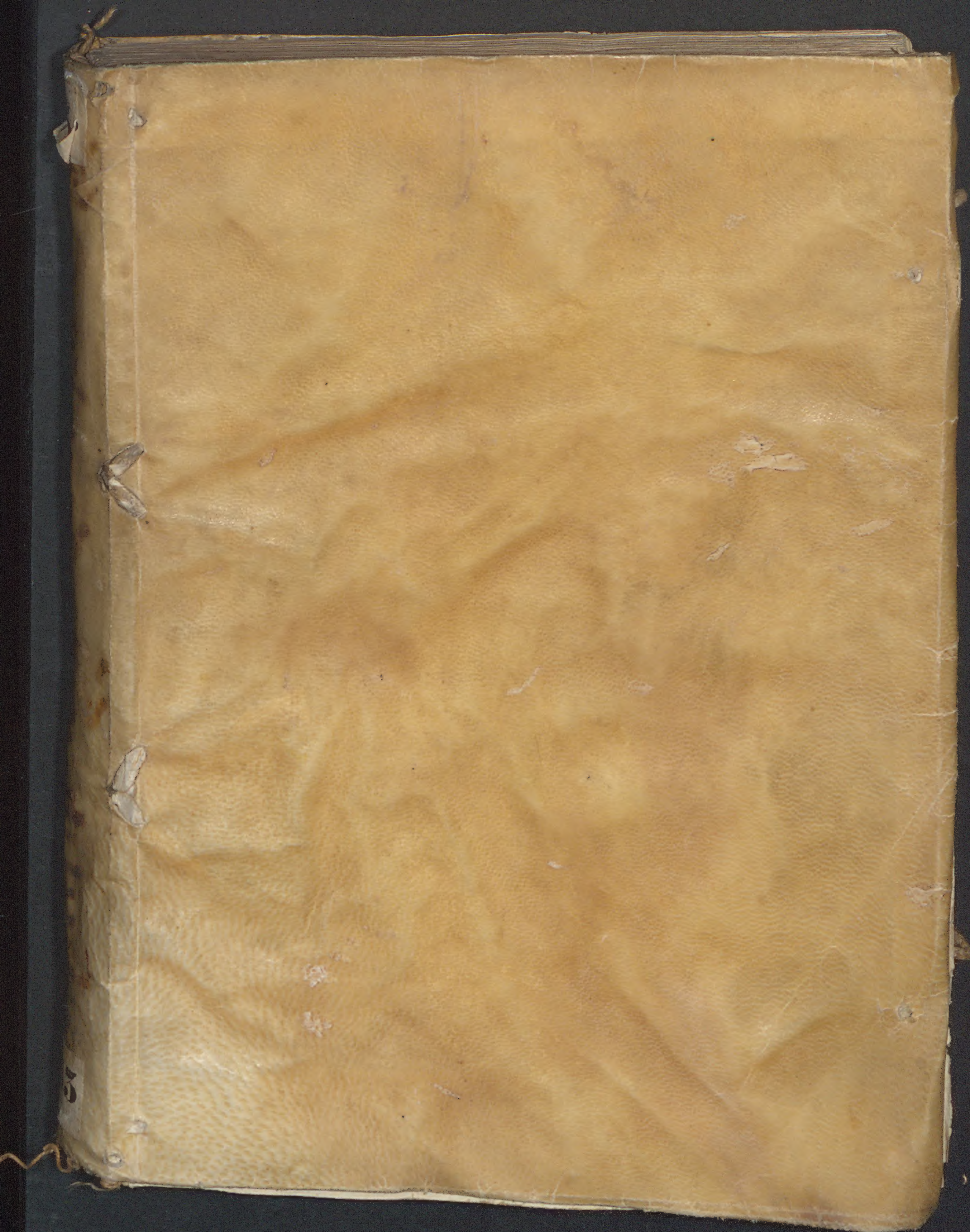


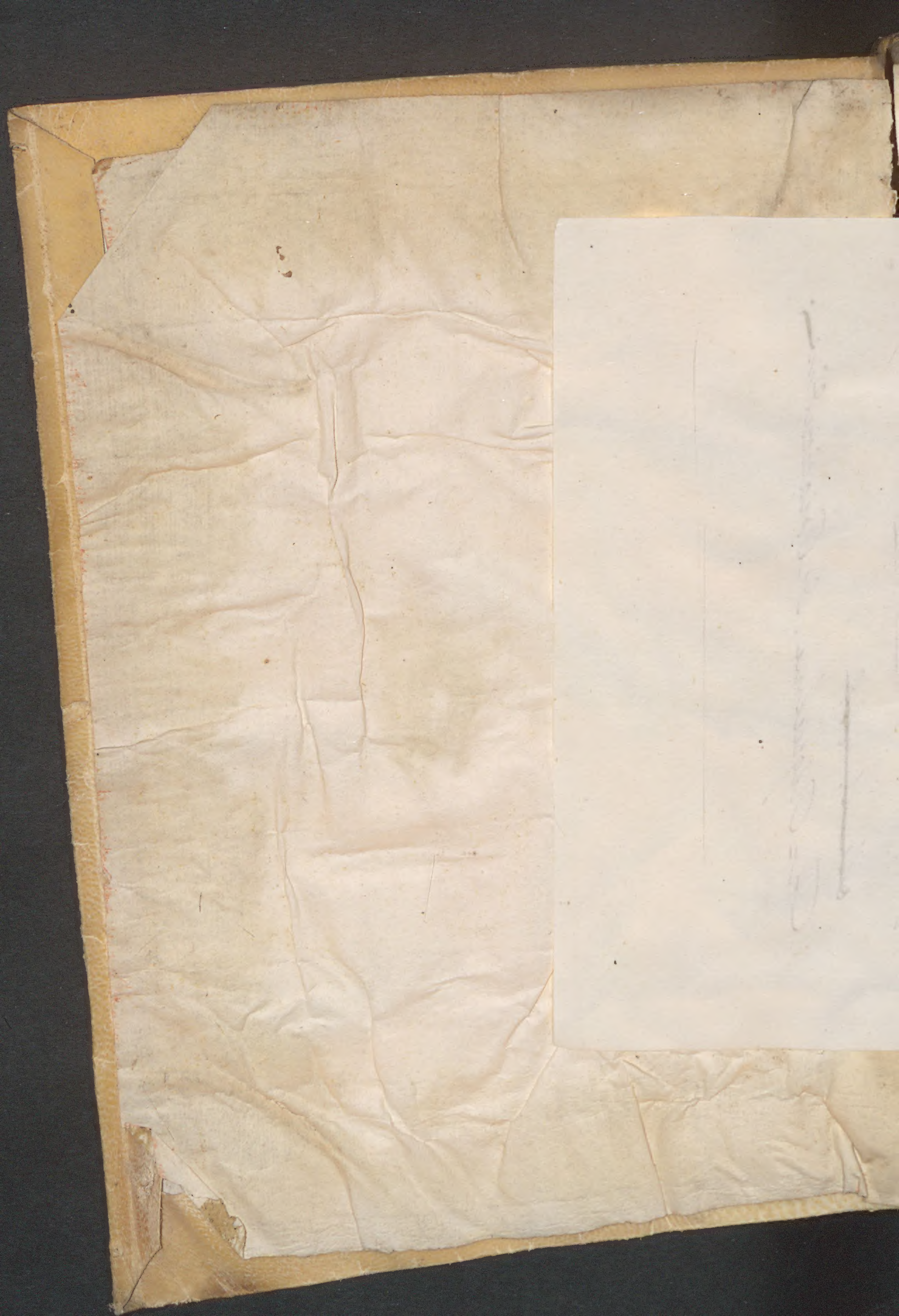
Est 1 [illegible] MS

Cópiese la portada.

M.S. 4.º pergamino, completo, sin foliar, bien tratado.

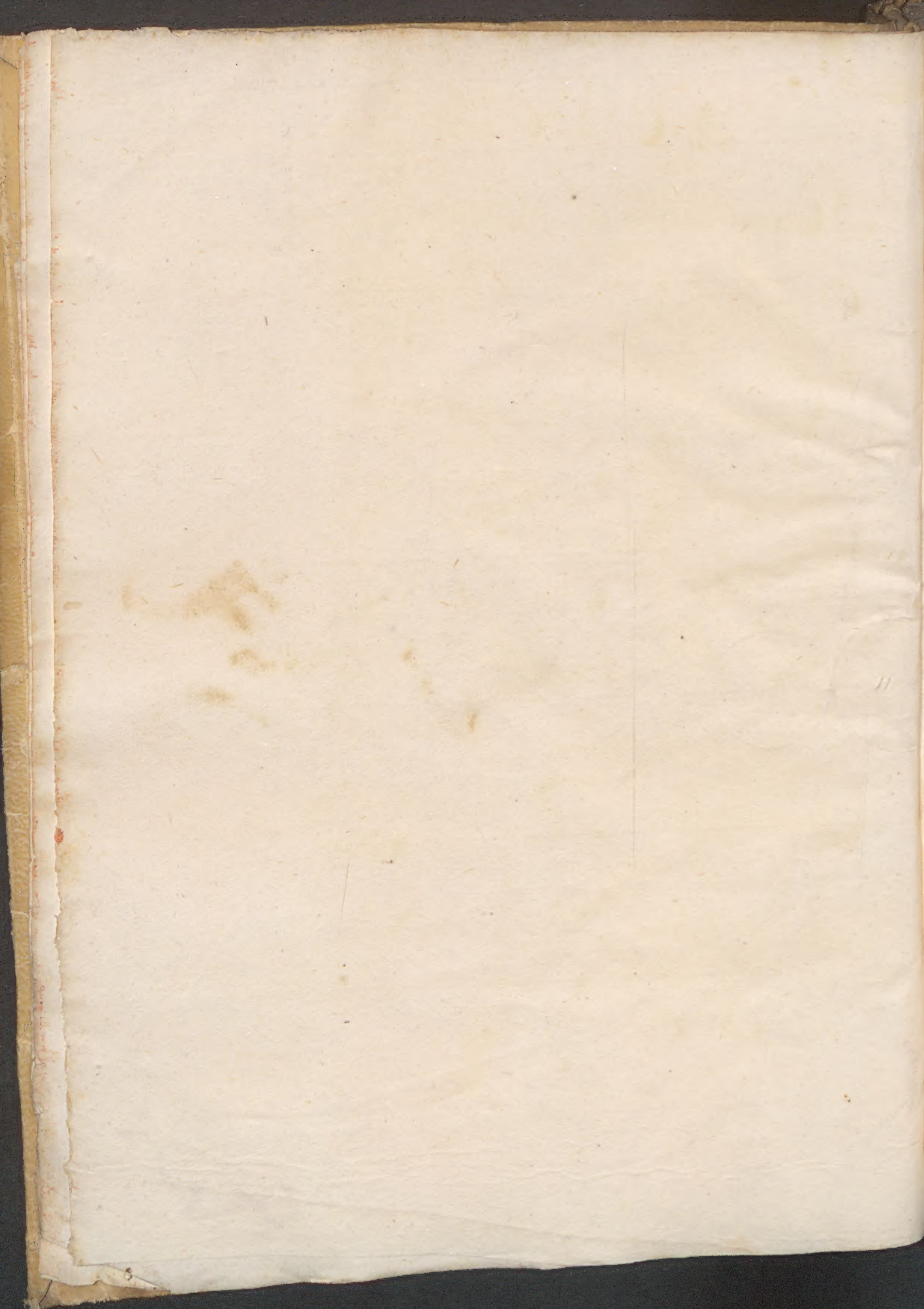
~~M.S. 4.º~~

R= Riquelme. De Beatitudine.



Est. 1. ams,

Tab. D.



De V. et B.

Seu de ultimo fine hominis atque de ejus proprietatibus.

Scolasticae Praelectiones disputatae a Pe Josepho de Aguilar Cathedrae Cano moderatore.

Audiente Bacalaureo Francisco Bermudo de Morales.

Beatitudine de Aguilar

De Beatitudine seu de ultimo Fine hominis Scolastice ea Ratione Inspecta



Dictante R. do adm. Clar. P. Josepho de Riquelme in Societ. Jesu collegio audiente Bacalaureo D. D. Bernardo A Morales

Auditoribus.

Qum vero auctorus hui scholastici titulo
sententijs Deo auspice Virgine quemque
animarum hujus Universitatis exponendis, atque
elucidandis, unumquemque ubiquid clarum,
bono quo intendimus ora qui agimus est.
quod non fit aliud id ipsius apparentis id que
adjiciantis nil quo hisce iuvamus ulterius
acquiramus, ideo quippe et scriptis ita dictis quo
ut hunc ultra volumus. ipsius autem
non nisi sit ipsius. Itaque avi: Augustini verba
libro 8 Civitatis Dei Capitulo item 8o.
et quod tunc videbatur quia hereditario quod
3 subiungit ure Ecclesiae post prius initio
ntis anus. audistis enim hic anno primum
elogio scholastici quantis temporibus lucent &
auxilijs Christi quibus ad ultimum finis
mis nobis qui beatitudinis pervenimus
discendis: nil suscipiunt robis expedimus ... fuit

nũ sidasteq ...ẽ uajd ultimũ finis su-
naliq qui beatitudinis declaratione exigit
hanc igitur sideris huius vestrae audientiae damus
nec vos [illegible] et ... inchoamus disputa-
tionem ultimam quidem de fine, capitibus et mittent
aliqua.

Disputatio 1.

Ultima quidam de Fine

Caput 3

Praemittuntur Aliqua

1 Plurima sunt quae mea sententia
sunt et quorum doctrina nos omnibus imbuit
in [illegible] ... et [illegible] causis
effectibus, et circa finis ad declarationem [illegible]
in praesenti explicationem transmittimus. Primo

q[uia] ipsi fines sunt ultimi. Et nullus n[on] ultimus
a proprie talis. Ita Bosquus in log[ica] ... disputa-
tione 2a [illegible] Albarrinus ... ...
Et alii quos dicti viris imitantur. Ex utroq[ue]
autem tamen multi alii quos intent ... [illegible]
nt ... 3o tracte 1o disputare 1a arte [illegible]
Id perinitati ... fuit ... auctorita[te]
Ubi est ut certum bene notat Bosquus Theora
... non tam varios quam veros esse videbit. Et
immo loquendi imitari debemus antiquos
philos[ophos], ... quasi tota tradiderunt definiti-
o[n]es amplius, nec novas definitiones aut veros ...
introducere.

2o Potius q[uae]ritur quis ... qualibet ...
illud est finis q[uo]d ultimo appetitur ...
e q[uo]d ita intendit ... ut tandem
... claudat appetitus ... subordinatos
... aliqua ... subordinatis ... in ea
serie q[uo]d ... ... est ... ...

qui sedasset ethicos vagos ultimi finis ignorantes qui beatitudinis desiderium exigat hanc igitur sedationem sub vestra auditione damus nec vos dicimus et tamen incipiamus disputationem de ultimo quidem fine. Generalis et in materia aliqua.

Disputatio 1.

De ultimo quidam fine

Caput 1.

Praemittuntur aliqua

1 Praemittimus eis quae maxime praevia sunt et quorum doctrina nos jam imbuti incipientes majoribus de ultimo nomine cautelae suffecimus, et circa finis ad declarationem ... in praecedenti explicationem praemittimus. Primo

3 ipsum subj. cum ultimus et nullus nisi ultimus
cum proprie tali. ita Baygius in lg. v. disputa-
one 4a. cognit. l. Albertinus, hieron. fo. prud. 6.
et alii quos dicti viis imitantur. Contraq.
antiquis tamen multis alios quos intuit So-
nit hieron. 3o tradit. 1o disputare 1a artic. 5o
Id pertinet nec fuit cujus auctoritas I
Hic est. ut enim bene notat Baygius Theora-
tic. n. tam recentes quam veteres cum videtur et
immo loquendi imitari debemus antiquos
philos. iisque quasi tritum tradiderunt definiti-
ones amplecti nec novas definitiones aut voces nisi
introducere.

2. Potest ergo sic dici quod qualibet scientia
illud est subj. quod ultimo appetitur id est
id quod ita intendit principaliter ut tandem
scientia claudat amplius potens subordinari
ibi reliquas n. subordinatis alteri in ea
scientia quod hic est ipse mens, patet ex l. metaphisica

ubi Ait: Ethica id cujus gratia finis
est cujus m[illegible] e aut id quod nec alterius gratia
et alia illius causa sunt. Et per omnia alia
physica Deludit hoc enim extremum est quem
dis quidem finis extremi. Patet ergo in eo
quod sibi doceat numerus verorum finium nam
a Decedunt infinitis finis subordinatis
nam in ea Seve nullus erit cujus gratia
extrema sunt Atque nullus gratia gratia finis
natura a Decedunt infinitis eorum finis. en
Philosophi verba, quibus rationibus nixus produxit
terminat subiungens. quare etiam erit ultimum
non erit infinito. Sic autem non tale finis
quod erit id cujus gratia. Et qui infinitionem
inducunt non animadvertunt se bonum naturae
Et Medium tollere. hic autem Philosophus designans
nil sane facit si intermedia haberet verorum
finium? si enim hoc ita esset ergo in processu
fuisset in infinitum minime sequeretur Et
Medium tolli. Verorum finium.

hec enim continuatij manuit.

3. ... Q ... adversarij

contendis ... quae in continuatij

... si ... finitis ... Ordat

quae fine ultimo sublato ... in

... quam nec ... fine

quam ad ... sublatis ... causae ... E

modo ... causa ... enim ... causa

indiget ... effectis ... distinctus

causae ... adversarij ... causatione

fuit ... causa ... duorum ...

me ... causa ... effectu ...

... ordo ... ... effectus ...

enim ... ultimus ... ... [illegible]

quae ... in ... ... Ordinem

... ... [illegible] ...

... ... bona ... ...

...

3. ... Contra ... duo ... ...

Finis duplex in extrinsecus et intrinsecus nisi di
visione rationis univoca, id est aequivoca aut analogice
ratione neque cadivo sit membra quorum uni
illis proprie alteri improprie conveniat ratio divisi.
Authori sic assignatur autumo Dominus Al
ckius libro 3º. Ethicorum geniti Videtur
verus intermedia et finis supremus hoc tibi
multa sibi ordinata ad finem media intra
sunt intermedia non esse simpliciter et proprie
sed improprie aliquid finis exemplum
sit medicina intenditur ad sanitatem sanitas ad
studium, studium ad scientiam adquirendam scientiam
ad aeternum praemium in quo tua tandem
sistit et quiescit intentio. ultra hanc vero
praemium est simpliciter aliquid finis reliqua
non sunt proprie fines. idem cum praemium i[llegible]
gratia sint etiam. Et ergo nisi aliud ...
libet id est Ethicorum novum illorum vel ...
ab Angelico Dula post eas Sanctus
Corpore ubi explorans militis volunt De

media ad finem habent, neque quidem motus
habent considerari, patet ex consideratione motus
corporis naturalis. Habet autem motus corporis na-
turalis simpliciter quidem ad ultimum. In quodam autem
dicitur ad medium, quod tunc ad ultimum per-
tinet motus. At vero quidem non adeo insistere
velles, ut dicas, ita homo hic alius variantur
habent simpliciter. Et adspice finis ex [illegible]
appositis exemplis amplectitur. Itaque appetitum sanctum
Dei his verbis: nisi immediate appetitus id
quod est appetibile homo, motus quidem in quid
ut medium, quod tendit in aliud vocatur ultimum
quibus variis operatur docet bonum utile et tale
quod appetitur ut medium in appetitibus hujusmodi
quid.

§ Nunc negotium facessunt quaedam obiiciunt
locum hunc quod Apostolus 1o ad Timotheum 1o S.
dicat: Finis autem praecepti est Charitas. Cum tamen
Charitas sit medium ad Deum. In quod charitas
Deum venerit pro nobis homo et propter nostram salutem

ut in symbolo Niceno dicitur. Deus de caus
lis extremis sunt primae causae, licet lex persona
in eique causa includerent: quin sit medium
licet ad finem ordinetur in ipsis finis.

C … Secundo
non agent. non lis in ca vraima pene rationi
quod finis dicatur straunie Rationi ciata
sed finis est quod analogum dicatur, sicut in
sanus analogice dicitur. Et medicina quidem
illa dicitur quatenus ordinatur ad sanitatem aliis
vigore propria ratio sani relucet. ita et charitas
dicitur finis quae est omnino medium bonum ad
Deus in quo relucet propria ratio finis ob-
tinendi quatenus in eius finis est tamen
tamen ultimo tribuit non lis particulariter propter
finis dicitur simpliciter et analogice tales. quod
igitur applicatur illi ad quod ordinatur aliquid
sed ipsa ultimum ad quod ordinatur
in ca intrinsecum … Sexto

denotat finis. Analogus seu intimatus. quando autem applicat illi cuius gratia etiam fiunt et ipsis non est aliud in ea intentionis. Sacra denotat finis proprie. Ss. in aqua mo finis in incarnationis Dominicus noster Salutis. Ancora cum intentio non ruis ll. et salus nostra adn. Deus manus sustand. intendit. Et hinc ragitat Dei voluntas non habeat de fine prius dicto Crux Cutilla hinc ponit p. 866. Scoli. decimus explicatus in influcione nos et suā Sidi annuo 26. non denique Bulis cuius aviti Ovis seu ratiis. dispartis racl quo Arsatione causis, efficiens non est ei. Prima est. Ex ea ater finis est ei ultimus.

Prognitionis de quomodo Omnius incamus initio Procuratos finis, et medii ordinis lineis. hoc cum illas regiones suas dibis Angelus. Deus Cogitabar nobis mea sua bona eis. Pho dup. quem honestis Videlicet necessaris, seu delicta Sa

At utile. horum duo. primam ratio finis explicat
3g aut ratio medii. ratio est quae primam dicit
amabilia et recipit absque relatione ad aliud prius
quae adultis ultimo ratio est intentio: Itaque
unde quaerit, est quod est amabile honestum
aut delectabile cum pure patiatur praestare
amabile. at vero utile ut tale non est amabile praestare
de relatione alterius: bonum enim non habet absolute
a relatione in linea boni, sed pure relativa est.

Sed

Secundo licet tam ratio generalitati ratio: est
enim ratio honesti, aut iucundi, aut utilis
quae ex ratione utilis inveniat contra. Quare
id quod ostendit finis illa. ratio non est relata?
Res enim tres illas boni rationes invenit,
atque adeo in finis praecipue quando medium
ostendit est honestum, aut iucundi ratio,
quia alterius intentio praecedat tamen, et tamen
non in finis praecipue quando alterius praecedunt
intentione est primum amabile

tet ipsit sibi coma ... finis proprie
ni medius, sed altera tamen in medium proprie
ni finis.

3a Proximus ... finis proportionaliter
non ultimus, alius vero non ultimus et alius pro-
prie ultimus non ultimus, distribuitur sive finis,
quando ita, ut ipsum amantur alia et
ipsa stare et non relative ad aliud amitur,
ni in illa sive posita non ... primus in finis
non ultimus; in unoquoque primus in illa sive
finis actualiter ultimus, non vero potestualiter
et ratio quia licet primus actualiter non amitur
relative ad aliud, ita tamen in Amabile ac
referibile: sicut ultimus habens tunc potentia
ultimus quatenus non repugnat communi nobis prius
his auctor, sicut posteriores lineas.

4o Finis provocat
finis de quo hic sumo nobis in bonis illud
ut quod ne maxime et excellentia in supra omne
aliud bonum, quod ibi homo potest amare

atque intendere Consequendi: nec istud
Phus libro 2° Magnorum moralium Legit
Qo, unius auctore nullo amplius nobis opus est
consonat Aquinas in prefatione operis ullatus
Viduae eius post libro 10 & circa Deum
ti 1o. hic neque omnium praestantior et excelsior
bonum ... cui inest Distinctum ullatenus posse
videtur, neque inferiora finis perfectione
mensura, uti: Distinctum enim illa perfectionis a
privare reliquorum bonorum, non deprehendit quae
Distinguit a bonis et malis, separans absque
et amittit omne ad ipsa Consequendum ducere
eius de quo plura diximus in Operis nostri
Agricultura Charitas, anno 21. ... est
enim omnis illud bonum ei quae suo reliquum
appropriare perfecte, quo obtento alienatio
... est; at quam obtinere, reliqua omnia
dirigant, et eo sanare possunt indigentiis
neque egent ... duplex aequalis dicitur.

Caput VI.

duplex quaestiuncula diluit

§§

Notavimus ex
philo. e. divis. illam finis quam scholasticos
phi. dicunt: ex Ar. libro 2° de anima
cap. 4. colligunt in finis cui et qui
Apud scholasticos illa duo inter alias agitari solent
quaestiones: 1ª an ergo alii praedicti divisionis membris
aeque finis dicantur. 2ª an finis cui
magis ametur sibi qui subordinatus ha
et finis quo; Quas movemus postavere,
videbunt aliam quaestionem utrum eas tamen
parum pendendas censent arguentes quo scilicet
finis Ct. Calvinus damnatus in Tridentino Se
6. cap. §§. Arauca 31. Gravinius nil om
inus contendit Scrupulosius. P. R.

ii Amoris diuini supernaturalis vi per
alio ex parte nec amandi peccavit: eos qui
sibi Deum diligit, status debitum ordinem
dilig. indui peccatum patiuntur. Atq. creatura
se fruitur praecipiens nec instituti nisi creatura
sunt plurimi quos intra nescire atque
invinc. Augustini in suis theologus R.
Ignaldus Romano Theas Baiano hispanice
22a. Mathias Alumno R. Valdes theologus de
Juane ... quae 2a ... illorum Augustini
erat: amor Dei est talis, quo creatura sibi Deum
amat, ac si ... creatura ut ... Deum Deus
quia creatura, non creatura propter Deum amat. Id vero
suis amor non creatura propter Deum sed Deum propter creaturae
amorem. At non Deus creaturae, sed creatura propter
Deum ... facimus per amor concupiscentiae
quo creatura sibi Deum amat, virium ex
id ad comparatus ... venio ... dici
cuj. Aug. ubi huius. Soli nunc Wall
eget.

De Bea
titudine seu de ul
timo fine hominis

Scholastica Prae
lectio in qua
etiam de vi
sione plu
rima a
guntur

Dictante Rdo admodum Pe Jo
sepho de Riquelme
in Societatis Jesu Colle
gio Scholastico theologiae
Professore audiente
B. D. Francisco B
arruezo R
Moral

13

Ad 2.m q.q. quaeritur an debeat aliq.

aliquo ista finis cui cum 3.tio finis, alii isti

finis quo, sive bonus illud quod alicui amamus

cum respectu finis. Respondent itaque alij Baysques

[illegible] disputatione 2.a capite 2 et Salas

in 1.a 2.ae tractatu 1.o disputatione 2.a numero 6 quos

in hoc laudat Bernardus in sua morali [illegible]

[illegible] disputatione 1.a numero 1 et Eximius [illegible]

hic disputatione 1.a sectione 6 rationem finis utique

Respondet hic tamen non soli adhuc [illegible] utra

divisionem finis ad alterum ordinem quaestionis [illegible]

14 Ad illas

[illegible] aliquo respondent bonum cui bonum amamus

[illegible] multo magis, et multo minus amari vellent

quod [illegible] amamus [illegible] insequenti [illegible]

Respondent [illegible] Beatitudinis quando nobis [illegible]

illa amamus, minus ambobus amari quam nos

ipsos: et [illegible] theologi ipsi amant

Deum ut principium, hunc amorem, quatenus in ad

[illegible] tanquam ad finem cui cum maxime [illegible]

2

quatenus a Deo habetur tanquam ad finem ultimum actionis, id est utramque propositionem [illegible] habebit dividendo actiones.

§ Ad 2um ratio illa finis divisionis non fieri inter [illegible] ratione finis [illegible] ratione. Id in parte cuius est finis regulat eas divisiones dividit finis, sicut dividit ad operabile et intra [illegible]: id est sicut homo dividitur intrinsece animam et corpus. Utrumque sub explicatione [illegible] finis [illegible] gratia eligunt media et executioni mandant, id quia Deus nobis amat ut finali beatitudine providendo media eligit et executioni mandat gratia [illegible] [illegible] ex Deo et se, et finali beatitudine in se actuali Dei possessione: [illegible] illius amo[illegible] finis in praedictis [illegible] atque praedicti[illegible] partes sunt eae quae vocantur finis qui cui et quo ut in his patet: et eae quae vocantur finis qui cui et quo, sicut dividi finis, id cuius est finis partes [illegible] patet quia [illegible].

como amat n. elligit et cujusvis mandat
media ad ipsius consequendum, a Deo, et ratione
Dei: quia enim adio despiciat et ridendum, ac
ipsius consequi nil omnino vellet neque ad consequendum
Deus, aut Dei propria bona acciperet: itaque
despiceret, si amaret Deus ac propter ipsi bonum ac
ipso. dumque ita sibi Deus amat, ut propter
que intrinseca sive nil bona amavit et omnes
collectas sunt Deitatis nihil resultant.

Ad 2m quaeres

Ls ... finis cui ex se, et ex n. magis amari
sibi subordinatus huc finis qui quantus ad intrinseca
affectus. Dixi ex se non pertinet ad illius
amari quando aliquid amat alicui quis enim
amor, at quandoque absque illa ..
... amandus liberati amatur magis non a
operationem vel intrinsecus, finis cui, quam si
nisi qui ... traditur ipso licet enim pa-
rona cui bonum amat, consequitur amore amic. ... cogit
amare aliquis ut velit illi bonum. persona tamen
illa n. ... magis amat, quam bonum quod am
at; persona illa est finis cui, et bonum illi



amatus est finis qui, et finis cui ratio ma-
gis amat quam finis qui semper et ... evaluunt.
Ma. pr. licet enim persona illa ami... ratio
nullus tamen apparet futus ut magis persona
debeat amari quam bonus ipsius quod illi am-
at. et non ratio magis amat quam bonus illud
amatus.

55 Ars P. d... futus ad rationes
quod ... ... motiva amoris amatur ma-
gis quam illud ad quod amans movet. Ratio est
dicit amoris motiva in persona cui bonus amat.
et haec amat magis quam bonus quod illi amat.
hoc futus dictum falsitas est ut ... ...

18 ...

... ... falsa quando ratio motiva a-
moris ... ... amans movet sunt ... ...
D... enim bonitas movent nos ad amorem ...
Dei non potest amari magis Charitas actu D...
bonitas quam Deum. Ruris, ... ratio
ad amandum movens sit dignitas ... ab ...
ad quod amans movet ... illa ... ...

salvaret pluvina enim ni amata ad alter
riu amorem movent sicut etiam ad odium alter
eius movent pluvina ni odio habita ni
situdo ni amata ad amorem mutuum movet.
nec etiam ulla addictionem odium dilectum movet ad
illusionem amare et nisi lex subditione ad im
esse ad impletionem movet sicut S. Aug. Dabo
virtus quam Angelis fugiat aut odio habet
potentiam nobis motivum ut fugiendi odium ha
bendi peccatum.

19 Petitur 5 mensa mar. nat.
mens natura mutua amoris ob bonum amat aliqui
in natura et persona cui, 2 pot ec bonitas
que amatur. qui tamen si amat abstracte ut
bona in se et in causa ut bona persona. exemplum
ut quando illum laetitia Deus amas ut spec
tiam motivum, et obiectum huius amoris
affectio peccati illius Christi ni persona cui id
bonitas in se amata, sub omni de vinculi
sequitur, ratione, qua peccata...

Ꝯ ronailla creatio Amat nga bonũ aliq
ueq heat id ut bonũ ṽtam quam illi amaq
heat · nga perfectas aliunde repõitur id
ut hac sibi Conveniente bonitate perficiat · ꝯ boni
tas hæc quatenus illi Conveniens ĩmotivatas
Non fiale obstum amoris ꝯdicti athntopãu
illius Ofie. At ꝯfratur ex Angelico Du
que 2a 2æ qq. 2. 25 artic. 1o ex pore colligit,
Deum ess principale obtus perci portaque
artic. 8o dicit pro ꝯ ꝯtinere ad amorem Dei
ĩvenitus quo aliquis quadiquam ut sibi bonum amat
At qui principale amoris obtus ĩ obtus fiale Ca-
motivus: ꝯ docet Angelicus Dr. obtum fiale
et motivus Amoris predictus ĩi bonus quodvis ĩ
aũs p. amorem cui equet 3. illatione dupli claudit
disputacio

Caput 3;

Illatione duplici Claudit disputacio

2° colliges

ex dictis solutionis Lovaniani Augustinianorum
de positi: quod diletio amoris nando magis tunc a
persona cui vel finis boni tali amore ama
tur licet non sit finis ab amante intentus, ut
nuper LS° vidimus: tunc charitas qua amore ille
vel Deus sit causa, id est finis causa sit Deus
amat, nisi Divinum, ut vel ab idolo, et tibi
bonum, quod ad Charitatem pertinet, id est propter D.
cum ut relaxe bonum, et divinum causa quod
nuper ante nuper dicebamus. in hoc casu amandi
modo licet minor sit perfectio quam in supre
mo Charitatis actu nulla tamen dilligendi
varietas, ut causa affectus Lavoriis, id est
mirum Divinus cum Deus excepturus, saro
rum Oratiorum, et Sanctorum Patrum doctrina hor
rum modo Apostolus amabat quando ad Phili
ppensis 3° S. dicebat: ad destinatum persequor
ad Bravium supernae vocationis Dei in Christo
Jesu. At cor modo Deus ut bonum nostrum amat

quando erit Beatissimus primus nobis
dicunt.

21 Sed singulis insequar. Alterum quidem Angelici Doctoris Divi Thomae adversarium dilucidissimum nemo Scotus tradidit, qui inde explicare conatur expressionem Angelicam D. Thomae 1a 2ae qu. 26 artic. 4o corpore divisionem amoris in amorem amicitiae et amorem concupiscentiae: dicit, amorem amicitiae vocari illum quo amamus cui bonum volumus, amorem autem concupiscentiae illum bonum quod illi volumus. Ex hac ita colligit: Amor quo amatur aliquid ut ei sit bonum est amor simpliciter; amor autem quo amatur aliquid ut sit bonum alterius est amor secundum quid; unde sic argumentum ducunt ad verum: amor simpliciter est maior amore secundum quid: sed persona cui bonum volumus amatur simpliciter, et bonum quod illi volumus amatur secundum quid; ergo maior est amor personae cui bonum volumus, quam amor boni quod volumus illi.

22 Singulis [illegible]

n~me latil q loquitur loci cuius ingenio avaritij varia
obtu do obiunas quoq est n~ scriptis gaudia qq;
videri ponunt apud . itaq in lo[s] ily habitu
distinguere quas . leone fo quam iiij oretumicus,
alia nobis in eundas pra et distinctis, distinctis
t pars; reddimus igitur et falli et fallaces qui
praestis aequis extras neq absque ilinitur falsi quae
d, qas ponunt lig ly quid ao singulis Obe App
cuius eo loco cu additis diminuens. fallunt etiam
qas licet hoc omittatur aliquid maior e apparent
vnas. Id vere falsas. ubique nullo negotio habiti
ostenditur.

23 Respondit ly: illius et has Obj. Angeli
in utraque S9 videmus, bonum, q d amore concup
tionis amat aliquo aliquando principale obtus
alios amores; id intus implat, q d principale obtu
amoris amat cum additis diminuentis amoris: sicut
hoc implat ad bonum q d amore concupiscentiae
amat alicui amor vng, cum additis diminuens
ti amoris q dicebas hic negant in Obj. Angelico
om. sanctus Obj d ibi contradicit. Mi' patet

additus enim diminucio nostras quas diminuit?
sic quando dicit in homine justus dicit non esse homi
nis. sic principalis obiectus amoris amantis conciliatio
isto sed quod obiectum est vere non amans at intus
implat, non amans quod principaliter amatur: amat
autem principaliter quod in amoris obiectum principale.

Sit quid

Ul
ingenii colore dicitur sigilli. Sed quid, video,
ab Angelico Doctore in eo actu. Sed quid ni maxima
ratio tanquam additus diminuens. Charitatis hoc non
Sed hic simplicitas comparari pro hoc amabile et vive et
hic sed quid pro hoc relatione. Sicut persona unius
omnis amatus amat amore amicitiae, id est amet
absolute cetera bonus autem quod illi amatur amat
concupiscentiae id est amat non absolute ceterum propter invicem
sive relatione. Id relative ad personam quae sequitur
colore sancti Thomae meus, apparente non fallor,
ostendit ipse divum Paulo ante verba nobis obiecta
scripsit: nam id quod amatur amore amicitiae sim
pliciter et per se amatur quod autem amatur amore
concupiscentiae non simpliciter sed secundum aliud amat
alteri quod alterius.

28

Distinctio 3

sy illa cum quorum unum habet simpliciter rationem posi-
ti et alterum contradictionis habet cum addito diminuente,
non habent contradictionem maius et minus in ratione
loquendo dialectice et proprie et ne loquendo falsis
non habent necessarium. Cum ergo homo maior homine pictus
nix est magis alba, quam Ethiops: quantum
minor homine est maior quam minor homine, sed
non homine A intrat albi inter albus et non albus.
addit cum diminuente habet rationem hominis a
pictura et ab Ethiope rationem albi, sed contradictionis
falsa est loquendo dialectice ac propter maior illa
aequivoca nobis dicitur ut patet. amor simpliciter maior
amore sui quod: si sui quod est addito dimi-
nuente: sed licet omittat [illegible] explicatas in hu-
mero. Cum ergo Angelus non sui quod cum addito
diminuente amoris propter Angeli maior [illegible]
[illegible] vere falsa est. Numero [illegible]
[illegible] amoris [illegible] [illegible]
[illegible] amore boni [illegible] [illegible]
[illegible] [illegible] numero 16.

V.

D

ndo aliud bonum amamus cuius mi... colliges quod
habeat se pro ratione motiva: uti obiectum formale
personae cui. aut diceres posse pro ratione motiva
tum obiectum formale bonum quod personam amamus.
2° modo dispositive amor quando Beatitudinis
se habet amo ex displicencia tuorum mihi honum
bonitatis quam sunt independenter ab actuali
Beatitudinis adeptione: hanc enim perfectiones
istius me movent ut amem, et exigentia illius
Beatitudinis. 2° modo dispositive amor quando
ex displicentia ipsius Beatitudinis ut ibi
venientis illius habe amo, et exigo; hanc enim
...movet personam bonitas independens ab actu-
ali Beatitudinis adeptione, sed bonitas in
cipiente ... Beatitudine, personam; id est amo et
exigo habere Beatitudinis, non quo illius habens aut bo-
nis aliis mihi placent; sed in ipsis, quae mihi
placet hic, ut nunc se explanatur. Amor 1° modo
dispositivus pertinet formaliter ad amicitiam; At vero
2° modo, formaliter spectat ad concupiscentiam. At

Angelici Dei daemonum vero Deus positive ingimus si 2° modo Quem habui mihi amo summae Dilectionis est ut ex vero volunt. illimo Quem habui mihi amo bonum aut am or ut personam minus quam Deum, malus autem ut eque, et magis personam quam Deum, sed asseverans Amorem deus vero 2a ubi ut aliquis finis positive ultimus sit quis aus moralis fiant et eorum statum absoluto 1°.

Disputatio 2a

Utrum sit aliquis finis positive ultimus propter quem omnes actus morales fiant

Caput 1.

Statuitur Assertio Prima

Assertio 1a sit finis
conveniens Deus Omnium, et positive ultimus
Status ... ex Arist. et D. Augustino
SS notatum est, ibi Deus optimus maximus, assertio
haec ..., quam omnes ... Angeli ...

la parte primae qq articulo 2o parte in illo
verbo vivum SS D. universa pro ruinis grac-
quentibus Dominus. tam de fine cui quo
de fine quo. alioquin hic ingenda quaestio in
utraque responsione dubit. Deum nil creasse ob
sui consequendo augmentum: id quod nuper SS abundantes
notavimus. omnia tamen creata creavit
ob amatum esse ut communicandus et manifesta-
ndus deus esse. quatenus homo Deus pro-
pter sibi creaturas amat. Deus amor concurrens inter-
dum resultans ex Deo ut fine cui et creaturis
ut fine quo atque ex illarum productione
aut positione ut fine quo. ceterum quicquid
in eius mente [illegible] relucet a Deo dignis condignis
amare ad Deum ipsum ordinatur, nil [illegible]
his finis amoris Dei ut [illegible] S [illegible]
[illegible]. alioquin exigit nil [illegible] Dei: [illegible]
finis aut voluntas Dei, [illegible] ad [illegible]
[illegible] exigativa (quod erat qqo mere [illegible]) ita ad
[illegible] amoris sui [illegible]. namque Deus [illegible]
[illegible] a[illegible] non [illegible] [illegible] [illegible] [illegible]
[illegible] et [illegible] [illegible] [illegible] [illegible]
quae [illegible], amat aliquid [illegible].

ex suis dictis Christus pro Architect
in ablucione in prelacione [illegible] nra [illegible] anima
96.

98 Ex his positis ac latius explicatis facile
demonstratur Christum [illegible] supponitis [illegible]
bus in [illegible] Dni omnia [illegible]
[illegible] fuit [illegible] exire [illegible] causa [illegible]
maximas omni omnino [illegible] arguitur
[illegible] deducitur [illegible] causa et summo [illegible]
Deus [illegible] omnium creaturarum dominus
[illegible] dominium [illegible] quarum [illegible]
minus [illegible] omnium [illegible] dominium [illegible]
[illegible] supremum [illegible] omnium
creaturarum in quam [illegible] dominium [illegible]
atque adeo [illegible]
[illegible] dominus [illegible] dominium [illegible]
[illegible] Christus omnium [illegible]
summa in [illegible] genere omnium [illegible]
[illegible] Dominium non
[illegible] ut dominus [illegible] obligati sunt in
[illegible] Conveniens [illegible]

25 Dominium [illegible]

cond. adverso. R. Finis quo necessarius ratio
[illegible] quit. cum Beatam requirunt; et in ejus
[illegible] (ut libro 8 Eth. q. q. qua. S. [illegible]
[illegible] dicuntur: aliquid enim ratione caret sua nullus
(aut aliquid sua caret [illegible] Beatus enim potest n[on]
[illegible] caret in alia ratione [illegible] ut Bea
tus sunt) itaque Deum sunt finis qui
[illegible] [illegible] [illegible] nuno Sanctitatis acquis
itae destruit. Finis quo potior ultimae
[illegible] [illegible] est summum rationis creaturae
bonum. id summum rationis creaturae bonum nihil
aliud est nisi Deus. ergo nihil aliud nisi Deus est fin
is quo potior ultimus [illegible] [illegible]
[illegible] liquet minus quae [illegible] [illegible] in
possessione [illegible] de Deo [illegible] A. [illegible]
Ima [illegible] patet: [illegible] finis [illegible]
[illegible] suo [illegible] et excellentior [illegible]
bis reliquis omnibus bonis talis numerus ut in
ejus possessione adquisita nullo amplius nobis
ad felicitatem [illegible]; [illegible] possessione [illegible]
tas aut non adquisita [illegible] possessione magis
me [illegible] digramus [illegible] [illegible] reliquis
omnibus bonis praeferibilis nequit non excelere

reliqua omnia quod quaeris est cum nominis bo-
ni.

30 Sed sit obiectio creatura rationalis est per-
fectibilis in infinitum id est sine termino et fine;
ideo eo ipso quod habeat requirit ultimum finem perfecti-
vum suum, ergo etc. Resp. dist.: non omnem habet ulti-
mum finem perfectivum suum illo adepto ad
implendam illius perfectibilitatem atque adeo
creaturae rationalis erit perfectibilis sine termino
et fine semper aliquid acquirendo magis: creatura rationalis
est perfectibilis in infinitum id est sine ultimo
perfectibilis in infinitum: Conceditur; non
et sine non perfectivo in infinitum
sine termino et fine perfectivo in infinitum
ad maius. Conquirit ergo minus: id eo ipso quod habeat re-
quirit ultimum finem perfectivum suum non perfectivum
in infinitum. Conceditur habere requirit ultimum fi-
nem perfectivum perfectivum in infinitum natura minus
erat.

31 Solutio exemplo perfectibile est perfectivum creatura
variant sibi correspondentia nimis dubitabile
et producunt quaestionem perfectibilem in infinitum

nequit adimpleri aut adaequari perfectioni
praefixo in infinitum: sicut per dulce infini-
tum produci et adaequari producto nequit
nisi producto infinito. et hinc quod [illegible]
creatura perfectibilis in infinitum [illegible] posse pro ultimo
fine completivo et adaequativo sui bonum aliquod
finitum perfectivum, et tamen sit [illegible] posse [illegible]
tamen fine completivo et adaequativo sui bonum
infinitum et summe perfectivum imo sit [illegible]
pro ultimo fine tale bonum [illegible]
perfectibilis perfectibilis in infinitum non impleri potest
[illegible] nisi [illegible] impleri potest [illegible]
tali perfectivo [illegible] ex [illegible] ut pro
ultimo completivo et [illegible] fine non [illegible]
[illegible] et [illegible].

Casus

Casus [illegible] pontificis et [illegible]

[illegible] utrique
[illegible] deliberat[illegible] mortalis [illegible]

appetit sit finis singularis et possit ultimus
individualis propositio et vires, id est plurimas appetit
sit illius ultimi finis participare et improprie
individualis. attento hoc fortasse alicui videbitur
oppositum Dominicus sentit asserentibus omnes homines
non omnes ad ultimum finem tendere; divertere
nec oppositas nisi paucis aliquibus verbis
habeat magis aliquis Dominicus illius locutionis
supplicis asseverantibus; sicuti reliquis Doctoribus
inventis illis eas addere limitationes particu-
laris quibus ad ingressum et figuratam vocatus
positio illas Dominicus exhalatur atque adeo
ignorare fragari ut videre licet quod diximus
dicat hic disputatione 3a Scoti Bonaque
disputatione 6 cap. 1 Rainaudus in dictis
una morali distinctione 10 q. 1 art. 1
et plurius alior.

33 Sicut ut superius tractari
ad videndum an finis ultimus reliquis respondeat
nisi, nunc sit explicatus computari possit duplex
ut notavit Durandus in 1 distinctione 10

ggue 8nuio SS. 1° formaliter autem illius quidditativus Ethi 2° malitiae aut q uaturias ratio illa boni reponitur in ho lillo dictato subiecto 1° modo finis ultimus Consideratur, quatenus his Eius explat. Vma felicitas pro, ut loquitur Phus nuio illo SS. andoby alegatus, bonum, unum auitem nullo amplius nobis quis e. Geronimus juxt. e exclusivus oij minus, et nuiom affluxus nobis perfectus bonus ee. 2 m O Consideratus finis ultimus addit bravum subiecto in qua tantar bonitas inveniuntur vitas nucolorata in 1°, unica virtus in Phus Concordia fuit, ut testatur Arist libro 1° Ethicorum Capit. 1°. ubi ait in hac Communi felicitati oij Convenire, oij omnis felicis ee it plene boni ponere referri gutius ubicumque tanq sit plenus illud et nullae ex parte imminuatur bonum et nec in una re, nec in bonibus mediat in ll aut in una inter eosdem distincto, a Concordia fuit quam ibidemo fateor Phus, et laudant omnia ad Ita

(?) libro 8° Confess. Diligit quisque illud cuiusquisque pro diversitate desiderii huc minus varius subinde felicitatis idolum effingebat unde in bonis non errabat. Augustinus ergo ut et felicitatem genere diversam: cum enim egrotat sanus; cum pauper divitias summum bonum putat.

32 Cum tamen ex dictis

(?) expressius et fidei doctrina charo verum interna inspectione nil usquam creatum reperiri potest tanquam virtutis ut Beatitudinem animae ponere summa felicitas, imo ex rationali principio simpliciter ultimi definitione demonstratis est [illegible] nam apostoli [illegible] definitio subiecti dixerunt [illegible] definitionis. Quomodo enim erit summum nisi summum? Quomodo creatura ut illa limitata sive includens infinitatem bonitatis summam [illegible] nunquam felicitatis summae quae filii hominum capacitate itaque solum Deum esse Beatitudinem hominis et ultimum complementum

3

difficultas proxima nostra quae circa illa aiens
hos non procedit de ultimo simpliciter tamen fruimur
libere desiderato: dubitatur namque an possimus
peccatores [illegible] [illegible] [illegible] contra Deum
[illegible] [illegible] [illegible] nostra [illegible] [illegible] [illegible]
[illegible] ultimo desiderato [illegible] et [illegible] quidem
[illegible] [illegible] [illegible] quo [illegible]

35 [illegible] iam ab

[illegible] nostra (Philosophus nunc) qui nunquam existimavit
[illegible] ultimum [illegible] [illegible] et [illegible] [illegible]
[illegible] tamen [illegible] [illegible] quid homines [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
capite [illegible] vocat [illegible] [illegible] nihil aliud bonum
sequuntur inde [illegible] tamen [illegible] experiendi. [illegible]
[illegible] [illegible] experientia [illegible] [illegible] aliud bonum at
que [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] non [illegible] [illegible] [illegible] ultimum [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]. [illegible] quae [illegible] [illegible]
[illegible] [illegible] [illegible] capite [illegible] [illegible] [illegible] [illegible]
unicuique [illegible] [illegible] [illegible] et rebus [illegible]
[illegible] et [illegible] uno [illegible] dicamus [illegible] aut [illegible]
[illegible] aliquod. Alii vero [illegible] [illegible]
[illegible] [illegible]. [illegible] [illegible] [illegible] [illegible]

ut quae opus humani fiant in subdistinctio
aut distributione non illis felicitas integras id est
aliquam iuris pars beatitudinis quo nimirum quamvis
quae hic appetit et aliquid bonum appetit licet non
omnium appetat, et utrinque felicitatem et summum
bonum.

35 Hanc sententiam doctus simul et avarus
nos [illegible] digant Apostolus libro de [illegible]
capite 6 donum neque quidem peccatorum omnimo re
cedere a fine ultimo et vera beatitudine.
quo nimirum in quolibet peccato peccator aversa
tur utique quamdiu et imperfectum similitudinis
verae beatitudinis et perfectionis Dei. nam et
superbia ingerit, similitudinem imitatur excelsi
unius super omnes Dei existit. et ambitio
quid non honorem quaerit, et gloriam. cum
huius proximis honorandus unus et gloriam
in [illegible]. Sicut quae in ducatu pulchra ac subtili
libro facta de alio peccatorum genere [illegible]
parte [illegible] omnis, quae longe [illegible]
[illegible] et extollunt re a [illegible] [illegible]
imitandi indicant creatori [illegible] omnis nos

fruitio n(ost)ri quo adh(uc) omnino accedat(ur) a(d)
rationis actionis bono et vera beatitudine rece
dere peccator si pt n(on) per appetitus accedat ad q(uan)
(d)am illius similitudinem et imperfectionem. Et
virtutem participationem, aut imitationem et factionem
illius libro 2o Sententiarum cap. 22 dulcedinem
ad aliquas tamen species quod accedere videtur cum n(ost)ra
accedat. Accedat(ur) q(uo)t(iens) Aquino Sententiae,
S. Angelicum, qui(a) nemo. Sanctus congregat in
2 distinctione 38 q(uaestio)ne 1a articulo 3o consequenter
ex quibus omnibus cum vi dictum videtur hum
ana voluntas n(on) omnia quae deliberate appetit
appetere pt ultimum finem Beatificum Divinitatis
propriae, et nec id plurima appetere pt
illius participare et imperfecte Divinitatis.

C(onclusi)o 3a contra

38 Prima ratio n(on) quidquid homo deliberative vult vellet
pt ultimum finem Divinitatis propriae et finem nullus erit
humanarum hujus omnium, at qui multi sunt hom
ines omnium: ergo n(on) quidquid homo deliberat
vult, vult pt ultimum finem Divinitatis propriae
et finem, minor animum, multo quam minor ...

actionis naturae potest. Quia enim dicunt omnes
cum eis, omnes actus quos Scotistae et plu-
res alii cum subtili Doctore ponunt neutros
inter bonos et malos, sive indifferentes. maior vero
probatur: si enim quidquid homo deliberate vult
vellet propter ultimum finem ordinatum, per consequens
omnes morales actus ab homine eliciti
fierent pro fine formaliter aut virtualiter intento
ultimo humanae vitae, finis [illegible] [illegible]
ut [illegible]: consequentia. minor probatur et minor [illegible]
eo ipso quod omnes morales actus ab homine eli-
citi fierent pro fine formaliter aut virtualiter
intento ultimo humanae vitae, fierent pro fine
formaliter aut virtualiter intento bonum aliquod hone-
stum, atqui morales actus fierent pro fine formaliter
aut virtualiter intento bonum aliquod honestum
[illegible] non est: ergo [illegible] nullus est [illegible]. Con-
sequenter mihi autem videtur, et cum [illegible] [illegible]
a [illegible] [illegible] 3° tractatu 3° disputatione [illegible]

38.

Probatur
manifestatione intentionis huius ultimi finis
dictis numero 11 et infra numero 33 et 38 proban-
tis et explicatis. Quod dicit Suarez eodem tomo 3.
disputatione 3a numero 116 humanus actus cui deest
[illegible] quando fine caret particulari est intime
dictio ab operante per se licito. Quia tamen est.
aut omne ad ultimum finem habens exigitur ad
finem aliquem quod medium non habet sicut pro fine formaliter
aut virtualiter intento aliquid bonum honestum tunc,
id est opinio non omnem utrumque quam eodem auctor vidi-
mus 3a contradictione dicit praedictus Auctor eo-
rum dixit non omnem humanum actum haberi pro fine
formaliter aut virtualiter intento bonum aliquod ho-
nestum. Et cum omnem humanum actum habent pro fine
formaliter aut virtualiter intento ultimum humanae vi-
tae finem absque dubio honestum.

30 3° Opinio probat
eadem auctoritate. Excludamus finis cognitus ut talis
non potest amari per se finis consequendus atque ita
in homine per actus deliberatos aut morales f...

amat exclusiue finis simplicit. et priuatiue
ultimus cognitus ut tale, quando non quamquam per graue
deliberatus aut moralis amat homo amat
per consequens finis simplicit. et priuatiue ultimus
atque adeo non quidem ibi amat amat per
ipsius finis consideratus per se et ut medium
vis: quod omnium amatur per finis consequendus amat
ut utile ad consequendum et minime amat
ut inutile. Nam exclusiuus finis cognitus ultra
le amaret per finis consequendus amaretur ut
utile quando cognitus ut finitus inutile. At
minime utile: unde relevo [illegible] errore [illegible]
contra utile inutile. At inutile utile nemo
potest v.g. equus [illegible] ex fine equitandi
aut ex fine [illegible] letitiam Bi
bae [illegible] nota ut minor: [illegible]
ime homo minor amat [illegible] ut major fu
giat. minor aut major [illegible] aliquas ex
[illegible] excludit [illegible] qui finis ultimus
[illegible] [illegible] peccatum [illegible]
[illegible] cognitus ut adductus [illegible] [illegible]

atque ut excludens finis ultimus malus trid
vatus sive ut Ehoetus ad Deum.

30 Dico denique

quod omnes actus eius oratio mala per se dicuntur
ordinatus in Angelico Dei et Ave honestus
et delectabile sunt ex suali suo conceptu amo
alia per se id est non relatione ad aliud, id est
ratione sunt amabilia possunt per actus mora
les et humanos amari: quia quidquid per actus
moralis amat, amat relatione aut in ordine ad
finis consistit ultimus dedicatus per quem est idee
primus. Constant conquiste ex patet ratione
bonus ille finis non bonitatis objectivus honestus
aut delectabile vel dimensionis aut non adorati
neque est ratio honesti, aut ratio iucunditatis me dis
tuitatis, quae ultimum movent ad amandum per
sua obiecta: alioquin cum in quolibet honesto,
aut iucundo consequeretur homo ultimus humanus
vult finis quod ultimus ille finis ab his obiectis
distinguitur: quia sua obiecta possunt amari per se,
quin amore referantur ad dignitas a se possunt
amari quin amore ad ultimus illum finem

ne fuant?

91 Dst ex Angelico Dre quiso

bij nuxo S producitus hzcinneh subiungit

idauh, qd appetitur ut ultimus honestatis

motus appetitus nunt quodam ex inquam

pexe appetitus tendit vocatur honestus: quatenus

ly dicitur qd pace Dni Lucarius. id autem qd habet

motus appetitus ut quies in re dcudixatus, c dilec

tale. Alii loquunt Delectatio unde dicit a

genus honestus c ultimus hanc statuit motus appeti

tus et obtinere delectatio, nisi delectabile habet quis

g tam honestus quis delectabile c ultimus hic

et finis motus appetitus. adquirere finis

simplex, honestae ultimus: g c finis navculturus

nusus sed explatur. id intus implet qd finis

navculturus qui ultimus actualis c fit ultimus

finis amit actualis: nunt implet intus, qd ulti

mus actualis bis hanc ultrixtibus, puntis acti

alis vocat: g in obtudine quatenus tamen hic sub

one honesti, et nuncupati ... delectabilis n' p t' obijitis sic amici

n̄ tenuer contingi quin pt' abq singulariter,
quando amant' ut citius, hoc notatum factum
nunc S. ecqui hoc doctrina praecedentis capitis ab
iconibus vindicat?

Caput III

doctrina praecedentis Capitis ab obiectionibus vindicatur

92 So nobis obicit, quorum multis instans, et praecipue libro de Officiis capite
V unt' regulatiorem het. Quid quod e ira gd n. generat
a duobus uhq vult facere vellent, sed nunc similiter talem
eorum velle et alteram nolle necat. Sicut abusque quaerat
utrique Beati ei volunt utroque statim et omnia illos
dubitatione vincat obligat neque ob aliud vellet illi nisi
liberare neque ob aliud ipsi nollet nisi ut Beati sint.
vici ungi quent adversu a ipsa circa Sanctuaria
et comparata bona quae homines appetunt, appetuntur
propter Beatitudinem, non, nisi quaedam illa ratione

ultimi finis [illegible] generice, et in re [illegible]

pant [illegible] non illi appetunt per beatitudinem

suam per quamcumque rationem ultimi finis [illegible]

pure [illegible] et in genere, appetunt [illegible] bea

titudinis [illegible] non beatitudinem: nam

[illegible] pure participative, et in genere [illegible] be

atitudo non est [illegible] non homo.

Q3 Resp. [illegible]

[illegible] satis [illegible] nostro 36 loqu

endo itaque [illegible] quorum [illegible]

[illegible] aliis [illegible] placet dicimus [illegible]

Amare [illegible] amare [illegible]

beatitudinis ultimi finis [illegible] et [illegible]

amare [illegible] ut [illegible]

[illegible] ut [illegible] 39 vidimus [illegible]

[illegible] militare et [illegible]

[illegible] aliquam [illegible]

[illegible] nomine bonum ut [illegible] aliquam

[illegible] apparet ut nomine [illegible] bonum [illegible]

[illegible] ut quidam [illegible]

[illegible] bonum aliquam rationem [illegible] dicitur [illegible]

[illegible] boni [illegible] igitur [illegible] ut [illegible]

[illegible] humanus [illegible]

nem propter ultimum finem simpliciter, et per consequens excu-
satus sed peccavimus propter non ultimum finem intentum.

33 Dicimus 2°: quaecumque deliberat humana voluntas appetit vel appetit tanquam bonum perfectum et sufficiens, vel tanquam imperfectum et insufficiens; sed utroque modo appetit ultimum finem, ergo. Minor probatur: nam si voluntas appetit tanquam bonum perfectum et sufficiens, iam habet formalis ratio finis ultimi, includitur in ea formalis ratio bonitatis. Si autem appetit tanquam bonum insufficiens et imperfectum, illud appetit tanquam partem aut inchoationem boni perfecti et sufficientis, seu finis ultimi; ergo ad ipsum tendit in ultimum finem: nam inchoatio alicuius ad illius consummationem ordinatur, sicut inchoatio domus ad domum perfectam. [illegible] explicat [illegible] hic art. 6° in corpore paragrapho 2°: omne bonum particulare ordinatur ex natura sua ad ultimum finem, utpote velut quaedam eius inchoatio et participatio. Ideo enim qui talia bona amat, amat saltem virtualiter propter ultimum finem quamvis de illo nil cogitet, sicut viator qui in illo [illegible] nil cogitans [illegible] alicui: ergo etc.

35 Respondet omnium

nem eius premiando amor perfectus et imperfe-
ctus utriusque appetere bonum distinguendo intelli-
gitur utroque modo appetit ultimum finem substantialis
imperfectum et [illegible] naturae: substantialis imperfecte
inest participare et imperfecte. Quod est minor
ad illum partem [illegible] perfectius part [illegible] aliquid
[illegible] appetit tanquam bonum [illegible], et [illegible] natu-
ra illud appetit tanquam partem aut inchoationem [illegible]
[illegible] bonum perfectum Augustinus, [illegible] simpliciter
naturae tanquam partem aut inchoationem pulchritudinis
et imperfectae participationis: Quod licet inchoatio
[illegible] sit pars [illegible] illius amitatur ordinari
[illegible] ad illius [illegible] [illegible] ordinari ad
[illegible] appetit quod tamen [illegible] [illegible] partem
tam appetitur excludendo [illegible] [illegible] dixi illa
[illegible], [illegible] qui [illegible] vult excludere [illegible]
inchoatio tamen aut pars [illegible]
[illegible] talis sit imperfecta et [illegible] pulchri-
tudinis amare [illegible] ordine ad [illegible]
amatur, [illegible] et [illegible] [illegible] non
virtualiter. Porro nemo [illegible] qui dicat amorem alicuius
[illegible] tabulae in qua pars mundi depicta
sit [illegible] amorem totius mundi substantialiter [illegible]
[illegible] atque [illegible] [illegible] et [illegible]

usq fiðas. At concupiscentia bonas sunt pars illius summi boni in quo finalis, et quidem distincte ratione finis ultimi nunquam fidelibus ut conitur 36 iacij liquet. quia amari poterit cujusmi bona, qui malo me amet talis finis.

96 Convertitur

nil addit definitione. Dicimus nunc ante solutio-
nem ita que eorum modo, diximus videlicet ma-
ris: omne bonum particulare ordinatum ad ultimum finem, tanquam medium utile conducens, et tanquam in choro aut partium ad

[illegible]

97 Inuat Srae

quam fuli appellat, et ita probat bonum causas ... animo 150 omnes bonum particularis amorem procedit finalis, et ...

ultimi finis sit eo quod amari ultimi finis
ultimi relinquit indifferentem voluntatem ad amandum
hoc bonum particulare: quia virtute ultimi finis
amoris dirigit voluntas amoris universalis bonitatis
particularis, proinde quae particularia bona videbuntur
sit ultimus finis amandus magis multis partibus
id quia finis ultimus ita se habet ut finis, ut sit
bonorum particularium sicut se habet causa universalis
secundarum causarum; sed causa prima influxus
secundarum causarum praecedit influxum causae secundae: quia finis autem
particularis influxum praecedit influxum ultimi
finis quicumque influxus in ipsis finis amor.
Nam ultimi finis amor innatus, et naturalis
quod ad specificationem: quia praecedit omnem deliberationem
circa particularia bona.

98 Q. Praeterea major
quod finis ultimus ita se habet ad amorem bonorum
particularium sicut finis particularis ad electionem
mediorum: sed intentio finis particularis praecedit
electionem mediorum: ergo amor ultimi finis praecedit
amorem cuiuslibet finis particularis. — Quod voluntas
cum sit ... ad omnia sua actus

Q.

id a voluntate ut vacent in qua peccare nequeunt aut detrahi circa particulare bonum nisi prius voluntas deliberatione circa particularia antecedat, ad quem a solo Deo movetur; quia omnis voluntatis actus detrahi circa bonum particulare praecedit ultimi finis intentio, ad quam a solo Deo movetur voluntas. Licet alias plures multas minus momenti contrarias sint praedicti auctores, quae tamen omnia e libro ren. c. quorum.

Ad 2um. Ad 2um igitur redeundo dico posse omnia amari nondum minus: licet enim omittatur quod amor omnium particularium bonorum praecedat, necessarius ille est, quia amor ultimi finis quo dicunt statu adhuc virtus illa ex conditione in qua quibus praeservant virtualiter actualiter debet illius influere in omnibus istis virtute dicuntur subsequentibus amoribus bonorum particularium. Tertio dico posse omissa antecedenti tamen adducere illos: licet enim omittatur quod amorem omnium bonorum particularium praecesserit, expresse ille est formalis amor ultimi finis, et quod in hac re creatura aut voluntate creata in qua ratione aliqua reliquerit aliquid virtutis in qua

intentionis ille amor virtualis perseverare
censeat? fiat tamen post, ut vidimus, illo pe
lecto cujus inconstantiis ex temporis decursu
positis ablatis, atque in subsequentibus actio
nis particularis amoris non amplius influat.

50

Dico et mitius vel ex subtili doctoris dispone
3o ejusque 3a quem reliqui omnino Theologi
sequuntur nondo major quia ex illis amoris omnia
nullo enim fine post ostendis ex amore elicuerit
perfectae rationis lumine, fiendum ad ultimum
finis nostri communis boni in corpore: Ridiculosus quis
enim vocare potest aut ex aliquid facto affecere
itaque amoris his omnibus elicuerit necessario
ex fine rei his rationibus ejus. Quia
in quolibet particulari bono est infinita ratio
vel videntibus operantibus ex primo ratione ... [illegible]
ex nullo ut habuit virtute divinae: quia singularis
perfecti rationis instantis in cognitionis alia boni quaeli
cetus ut naturalem applicat sibi voluntas ex
medullo per ... [illegible] elicere scilicet his dilecti
ratis amoris circa boni particularis, ... que

lis amor non potest generalis et capaci adaeq
bonum generis, sive omnium bonorum. Confirmatur quia
non aliter ille amoris qui causatur generalis maior inten-
dit aliquam [illegible] extraneus [illegible]
dati dicis bonus [illegible] num. 22.

52 [illegible] maiorem nostra parte
[illegible] primum [illegible] nullus. Unum bonitatis,
ex utroque primum [illegible] [illegible]
ultimum generis influxus ex amoris bonorum [illegible]
[illegible] generalis et actualis: generalis enim [illegible]
[illegible] influxus [illegible] omnium causis [illegible].
[illegible] [illegible] ultimum finis influxus
[illegible] [illegible] adaequatus [illegible], et indeliberatus: ad illum
enim [illegible] influxus [illegible]
et illius [illegible] [illegible], quod [illegible]
[illegible] universalis, [illegible] ubique particularis: causa
[illegible] particularibus [illegible] [illegible] eorum
[illegible] influit. [illegible] particularis, [illegible]
maior [illegible] particularis [illegible] nam [illegible] [illegible]
[illegible] [illegible] [illegible] universalis [illegible]
[illegible] [illegible] [illegible] [illegible]
a [illegible] universalis, [illegible] particularis.

ultimus. itaque finis est prima causa in eo
dicuntur quod scilicet movet omnes alias causas
et alias productivas ita quod eas ad fines parti-
culares ordinat, ordinat ad ultimum quod quidem
vergit contra [illegible] arguens. nunc [illegible] positis. restantibus
contraria, praedicti autem primus [illegible] omnino falsis inter-
argumentoribus [illegible].

Ad secundum autem

52 Quia maior pars [illegible] anti [illegible] (et quo
dispensare sequuntur) [illegible] nulla: [illegible]
illis [illegible] nullus amor unica particularia
bona habet posse procedente [illegible] finis ultimi
minime [illegible] intus amor ultimi finis [illegible]
procedere [illegible] libet boni particularis amorem
et ideo [illegible] amor necessarius [illegible] ad [illegible]
non [illegible] quod amor habeat [illegible] quod [illegible]
ordinis [illegible] habeat. [illegible] quare [illegible]
[illegible] partis [illegible] maior [illegible]
[illegible] universalis [illegible] amor [illegible]
39 vidimus [illegible] particulare bonum [illegible]
amore exclusivo est ultimi finis [illegible]
40 et 41 ostendimus aliqua bona extre-
ma

potest amari et referri ad alium finem; finis igitur omnium particularium bonorum amoris amori finis ultimo subordinari sicut mediorum particularium finis subordinatur.

Ad 3. Ad 3 denique pars respondendo minor: aliud enim est quod actus voluntatis ante omnem operationem suam debitum acceptum debeat intra virtutis complexum, quae ipsa sibi dare nequit; aliud autem longe diversum, quod ante omnem operationem suam debitum a Deo debeat intra actum amoris a solo Deo infusum, ad quem nullo modo se debeat ipsa extendere voluntas. Unde cum [illegible] aut falsum quando actus voluntatis indicat sine antiquis a Deo acceptis cognitionibus bonis in omni actu quem ipsa sibi comparare nequit, ut ipsa ad virtutis complexum; et quando praedictis acceptis cognitionibus ponitur intra virtutis complexum, propter acceptas distinctas et intra virtutis complexum ipsa iam debet suae constitutionis post intra operationes; et actualem tunc amoris erga finem ultimum tenetur amore, et odium erga eius futura obiecta, quae ut dicimus alia dicuntur obiecto

Caput 8.

Alia dissolvitur obiectio

§1 Obiicies denique quia mortale peccatum destituitur finis non simpliciter, sed ultimum creaturam se constituit talis, cui amor creaturae sub ratione finis ultimi: et amor ultimi finis quod in illas creaturas destituitur, et reliquum sunt cum humanum non peccaminosum gravi sunt ultimi finis amor, et fiunt ex illius amore patet ex hac lege: nam cum ultimo fine peccamino... peccata mortalia peccaminosa non debeat ordinationem ad finem ultimum multo magis ordinari ad ultimum finem habuntur ... corrupti.

§2 Sic maior est ... theologorum ... ita ... Thomistae

93.

qd libido [illegible] arte 3 argui[illegible] haud [illegible]
nari cu conversatio [illegible] [illegible] illg etiam [illegible] pt
[illegible] peccato in non peracti[illegible] [illegible] [illegible] [illegible] commune
recedit [illegible] a Deo fine ultimo et [illegible]
ad creaturas [illegible] ut [illegible] peccatur [illegible] [illegible]
tale aut utile, prohibitum [illegible] [illegible]: [illegible] a Deo
affectus aufert ultimum [illegible] illa quia affectus
reponit in [illegible] creatura [illegible] [illegible] [illegible]
[illegible] loquuntur: et Apostolus [illegible] ad [illegible]
[illegible] [illegible] [illegible] dixit: quorum Deus
venter est, et ad [illegible] [illegible] avaritiam
vocat idolorum servitutem [illegible] [illegible] [illegible]
[illegible] exponit Angelicus [illegible] [illegible] peccatores [illegible]
[illegible] ultimum in creaturis reponunt. et Scholasticus [illegible]
[illegible] [illegible] [illegible] ad [illegible] [illegible] creaturas: duplex
[illegible] cupiditas. circa quidem [illegible] [illegible] creaturis
[illegible] et hic [illegible] [illegible] Charitatis
[illegible] [illegible] [illegible] est.
[illegible] [illegible] [illegible]
3o [illegible] [illegible] universaliter [illegible] [illegible] peccatum
et [illegible] peccato [illegible] [illegible] [illegible] accipiatur in
[illegible] [illegible] et absque ulla metaphora [illegible]
tamen intelligatur [illegible] [illegible] [illegible]

Quum aliqua metaphysica similitudine
responsio haec, ut quidem ad minus et sententiae
communi, quam hic habet pandectae verbis primae
contra rerum illorum, qui plenarie illius terminis
uteretur, et pretiis inducitur a titulare et intrud
ae dumpicati mortalibus neque in libro collocant qd
peccatis aut peccatoris ultimi complent finis interior
a distincta corpore, et gravitatis habitus virtualis
et interpretatione. Dialectica Sanctus Thomas contra
tertio disputationis articulo 2 ubi inter alias qd
ipse mit initio ecclesiae suae sibi proponebat
impugnandam. Ex fine ultimo sola virtualiter
et interpretative addicta invenitur peramortale pe
ccatis exigitur tamquam conveniens fine portamus
n° 55 et 58 impugnat gravissime dictis theo
absurdis doctrinae iidem statum preparatum.
Pilo

55
responsio nostra. Dicitur hic gradum
arbitrio angelis demonstrat cum ultimo hominum
similiter haec addicenda sicut ad eius ultimo
finis. Id horum statu, in quolibet mortali.

voltas adhaeret ad creaturam recedit ad ultimum finem
quia in quolibet mortali peccato voltas inhaerebit
ad creaturam, non tamen voltas eorum qui in divina
habitualiter peccat adhaeret ad Deum recedit ad ultimum
finem suum: atque ideo licet adhuc in eo charitas inhaerebit
ad aliquam creaturam: quia tamen simul adhaeret adhuc
[illegible] recedit ad Deum ultimum finem: quod falsum est,
quod sane dicitur. [illegible] dicat in quolibet morta
li peccato voluntas ad creaturam adhaeret recedit ab
ultimum finem. utraque consequentia liquet. maior
charitatem habitualem: voltas enim eorum qui in divina
habitualiter peccat amat, et imperat [illegible] supernalis
actus, quorum [illegible] Deum solum eo finem
suum ultimum: in [illegible] charitatem [illegible] amat eum
[illegible] Deum ponderare, quamvis ab eodem Deo [illegible]
[illegible] mire conditionis [illegible]
peccato commendatas. id his actibus [illegible] voltas
adhaeret habitualiter et expresse ad Deum tanquam
ad ultimum, et unicum finem suum ut pater patet.

[illegible]

58 Deus, voltas adhaerere habitualiter et expresse
ad Deum tanquam ad ultimum finem suum

et simul istam virtualiter et interpretative
ad creaturam, tanquam ad finem ultimum. Probatur
argumento facti viri non refugiis: Vera omnino
non enim como ad creaturam ideo ut illam propter
ad illam tanquam ad ultimum finem diligit, quod
deducitur illamus formentatis singulis. Quid
ob illam tunc amat formaliter et ex
presse Deum ipsum ut ultimum finem; et ut
ipsum ultimum finem; sed conspicit tunc amat non ama
re aliquid a Deo distinctum ut ultimum finem, quod
nemo quidem voluntario amare propterea
ipsum quod ipsum formaliter et expresse amatum a
mare: sed ea amare virtualiter et interpretative
creaturam ut finem ultimum est amare propter il
lam illam nihil tunc creaturam amat.

Reiicitur eadem

59 quod aliquis
respondet praeclare: nam in hoc implicat quod aliquis
ut ultimum completum finem id, quod non amat ut unum
ut ultimum completum finem, atqui non complectitur qui mortaliter peccat
summum bonum, ... ut summum bonum: sed non implicat quod
mortaliter peccat amat creaturam ut ultimum incomplet
finem

maiori ratione. Sed talis beatus videret, obtineret [illegible]
implicat enim intrinsece, quod ut summum bonum amet
id quod praevie cognovit ut non summum. Et deinde
qui mortaliter peccat cognovit creaturam aliquam
ut summum bonum, immo per se cognitam praevie ut
non summum: ergo non implicat, qui mortaliter peccat amat
creaturam ut summum bonum. Minor patet: alioquin
enim amaret obiectum ut incognitum. Sufficit autem
quod ratio implicat diligens(?) intrinsece, quod amet ut delectabile
id quod praevie cognoscitur ut non delectabile.

Ad 1. nego

60 intrinsece implicat quod amet ut summum bonum, et ultimum
mei felicitatis id quod amatur clare cognitum ut
summum malum sumque miseriae inductivum; id
est per se creatura cuius amore mortaliter peccatur;
amatur clare cognitum ut summum malum sumque
miseriae inductivum: ergo per se creatura cuius amore
mortaliter peccatur non amatur ut summum bonum
et ut summa felicitas: ergo per se non amatur ut
ultimus suus finis. Et [illegible] non minus
summum bonum amatur id quod non amatur ut
[illegible] [illegible] [illegible] [illegible]

creatura illa cuius amore peccat mortaliter non amat ut amanda unquam et nunquam amandum
dat. uno verbo: solum amari cum ... futurum ... : quare verbo ... illa
cuius amore peccat mortaliter non amat ut summum bonum atque adeo non amatur ut ultimus
simpliciter ... .

65. Quo deducuntur ex dictis ... mortale peccatum ex ... non ei ... constituere
... completum ... ultimum peccantis, ...
... salvari ... ut: quia non ... omne mortale peccatum peccator ... amat ut summum bonum.
... mortale peccatum ... ei ... constituit ... ultimus peccantis ...
... metaphysico. ... : nam ... peccator amat ut summum bonum ... aliquam
creaturam ... peccator et amare ... bonum illicitum, ... summum bonum quod amat.
...

37 ... huius ... fit ...

rio statim in eo statu quo quis peccatum mortale
peccator praeponit creaturam, licet antiponat [illegible]
Dei. hic autem Deus praeponit creaturam, [illegible]
antiponendo praeponere Deo aliquis habet rectitudinem
constituto creaturam pluris existimare quam Deum
quatenus videlicet antipositio in quo maximus ex-
timationis index. At vero fallax index est.
Voluntas enim vere et liberaliter eligere potest
minus dignum relicto digniore cognito ut tali
quando peccator pluris existimat creaturam quam Deum
[illegible] contra [illegible] indicantes [illegible]
aram atque adeo amat illud ut [illegible]
[illegible] aliquis bonum [illegible] ut in summo ultimum
nunquam aut [illegible] omnes, qui mortaliter peccant,
desipiunt ut Adam aut Saul [illegible]
[illegible] illam igitur [illegible] rectitudinis peccator
constituere debet [illegible] nec ultimum finem
quando vero [illegible] in [illegible]
[illegible] debet [illegible]

Sequitur ut [illegible]

63

[illegible] illius [illegible]

nuro SS. pontifex reclamans ad hoc gub-
nando coram intellectu tria ponitur f.
primo relevo quae omnium metaphorae edoc. N-
ralis licet ex dictis et adhuc exstat utrumque f.
quae enim arboreo adhaerens ramum afficere
credit, non corpore alterius ponit meditatum in eo
ad quem ramum tendit aquae reddit p... ita
qui peccatis moritur relinquendo intentus illos
ramos finis ultimae, sed ab illo recedere
conficiendo peccatum ramos amicae quando nimi-
rum ita peccat ut neque plurimus se timet eius
neque tamquam summus bonus illum amet. Alig.
reteres cap. loquens metaphorica ... aliqui
enim cum gubernatibus et acurans Christianis
in mentes quaeque exportans agendi ut dispensa-
Jos. Ch. meum Amoris erga Beatum
dum: eque hoc dispensant perluctum

videat

Disputatio III.

De necessitate amoris erga a beatis

Caput I.

disputationi praecedit.

Cap.

Ut diximus in hac et sequentibus disputationibus procedat, exponenda prius est Beatitudinis nostrae. beatitudo igitur sumpta in praesenti communiter est adeptio finis ultimi: ut communiter dicitur beatitudo quod est bonum illud sufficiens meo 3.3. capitulis non [illegible] Cum Augustino a Becano notatis hic tractatu 3.o capite 1.o quaestione 1.a beneficiat Suarez tomo 1o super Canonicas libro 3o capite 2o quaestione 2a necessario dicimus finis supra virtualis caritatis, omnino tamen caritativa mediorum ad consequendum aequivalente praecedente in meo quidam Deus beatitudo quatenus a beatitudine Dei et creatura, procedit idcirco abstractio aequalis et singulariter pro media nam beatitudo Dei [illegible] tam est in singulis quam creatur identificata

subb summi: beato reliqua beatificant

35 Duplex igitur

ab scholasticis theologis beatitudo distinguitur obiectiva

nimirum et formalis: ex utraque componitur simul

beatitudo completa dicitur: nec enim obiectiva beatitudo

sine formali, nec formalis ab obiectiva dividas reliquam

est completa beatitudo neque perfecte sola beatificant bea

titudo obiectiva est obiectum illud summi boni perfecte

saciativum rationalis: beatitudo formalis est qua

primum unicum bonum possessum ut possidenti possidetur

beato perfectius bonorum. Unde fit neque beatus esse

qui non possidet, neque beatus sine qui singularius possi

det hic sine possessio id est formalis beatitudinis

sine obiectiva. utrumque perfectionatus exprimit Christus

his. Dominus Matthaei 25. 34. venite filii: venite

benedicti Patris mei. possidete paratum vobis regnum

a constitutione mundi: ad utrumque etiam hortatur

Jacobus ad Corinthios 9. 24. hortatur Apostolus: sic currite

ut comprehendatis.

36 Vidimus iam rationes primas et

quidditativas beatitudinis ... hic ... explicari ...

summum bonum possessum est satiativum rationalis.
quibus est vidus, et possessio et possessus omnis exsta
nt. Ipsi supra tradis ratio beatitudinis omnis ratio
cons Deo duplici modo significari, quo explicationem pas
c finem ultimum num 33 diximus. Primo enim [illegible]
[illegible] est [illegible] et ut abstrahens a subjecto
2o materialiter et ut ad subjectum dicitur [illegible] bea
titudo 3o modo [illegible] in collectivo ex summo bono
ut satiativo rationalis et ipsius possessione [illegible]
subjecti, unde dicit illa ratio summum bonum ut satia
tivum rationalis, neque subjecti, unde ratio possessionis dicit [illegible]
ducta [illegible] 3o modo in collectivo dicitur subjecti in quo exprimit
illa ratio summi boni ut satiativi rationalis et dicta
hic subjecti in quo residet ipsius boni beatifica possessio

Supra

65

subjecti, unde dicunt [illegible] beatitudo [illegible] illa
summum bonum ut satiativum rationalis, multo dixerunt Ang.
[illegible] hic [illegible] quae [illegible] in 8 [illegible]
per [illegible] deducunt morales [illegible] utrasque [illegible]
nullius [illegible] [illegible] ostendant [illegible]
[illegible] num 33 [illegible] quis [illegible]
[illegible] Raimundus [illegible]
[illegible] quae [illegible]
disciplina moralis [illegible] 1a [illegible]

circa libertatem & aliquo requisito necessitari debet formalis beatitudo (non beatificat summi boni [illegible] ichs [illegible] potior [illegible] [illegible] & [illegible] [illegible] summi dei quare libertatem amoris erga beatitudinem [illegible] utroque [illegible] requisito modo [illegible] dixi [illegible].

68 Tertio

dari potest e divino [illegible] duplex necessitas [illegible] [illegible] [illegible]. [illegible] dicitur necessitas quoad adsensum [illegible] quoad exercitium: [illegible] dicitur necessitas quoad ad exercitium, [illegible] necessitas quoad ad [illegible] amoris (nam [illegible] amore [illegible] [illegible] voluntas habet quando non potest omnino [illegible] quam amoris [illegible] non amare. tunc autem habet necessitatem quoad ad exercitium amoris quando non potest non amare actualiter [illegible] necessitas [illegible] [illegible] aliquo requisito [illegible] [illegible] [illegible] omnis actionis [illegible] [illegible] requisita ad amandum, & non amandum [illegible] autem necessitatem voluntas habet quando [illegible] [illegible] [illegible] [illegible] [illegible] ad [illegible] amoris [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

Caput 22

duplici dilectione dirimitur huius quaestionis difficultas.

Sed nondum [illegible]
29 amor beatitudinis [illegible] primo [illegible] naturalis quid [illegible]
[illegible] ad [illegible] nunquam ad [illegible] dilectionis [illegible]
Angelicus [illegible] [illegible] naturali actu [illegible] [illegible]
et de [illegible] [illegible] actu [illegible] beatitudinis [illegible]
actu [illegible] nullus [illegible] [illegible] [illegible]
n[on] amare natura beatitudinem: [illegible] natura [illegible]
[illegible] naturali. duas [illegible] natura [illegible]
[illegible] [illegible]

30 Sed [illegible] [illegible]
[illegible] [illegible] [illegible] 68, [illegible] amor [illegible] ad
[illegible] naturas, quando [illegible] caret [illegible] requisito
[illegible] naturali [illegible] [illegible] quando beatitudo [illegible]
[illegible] voluntas caret aliquo requisito [illegible] natura [illegible]
[illegible]: [illegible] quando beatitudo [illegible] [illegible] amor
[illegible] [illegible] [illegible] natura [illegible] [illegible]
[illegible] quod voluntas careat aliquo requisito [illegible]
[illegible] ad [illegible] [illegible] [illegible] [illegible]

l[illegible] moralit[illegible] [illegible] n[illegible] [illegible] [illegible]
[illegible] huic v[illegible]tas [illegible] ad obiu[illegible] quam [illegible]
bonu[illegible] [illegible] [illegible] [illegible] [illegible]: [illegible] malis
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] ad obiu[illegible]. [illegible] quando beatitu-
do [illegible] [illegible] mo nulla [illegible] malis, [illegible] ab[illegible]
[illegible] [illegible] [illegible] [illegible]: [illegible] quando beatitu-
do [illegible] [illegible] mo v[illegible]tas [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] ad obiu[illegible]. [illegible] huius [illegible] [illegible]: [illegible]
beatitudo [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] omnis boni [illegible] et satiativa [illegible]
[illegible] at[illegible] adeo neque [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] aliqua mali [illegible]. [illegible] [illegible] quia
[illegible] [illegible] boni [illegible] exclusivas [illegible] [illegible] [illegible]

5[illegible]

[illegible] maior [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] ex [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
ab obto. [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible]: [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] atque [illegible] [illegible]

[illegible]

[illegible] rela[illegible] attinent [illegible] [illegible] [illegible]
[illegible] neque [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] mala [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible]
qualit[illegible] [illegible].

[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] Illuminatio [illegible] quae [illegible]
[illegible] neque [illegible] [illegible] [illegible]
[illegible] medii [illegible] [illegible]
[illegible] [illegible] neque [illegible]
[illegible] [illegible] [illegible]
[illegible] neque [illegible] [illegible]
[illegible] ut [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible].

[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]

[illegible]

claræ visionis et fruitionis, tunc si velit gaudere
libertate indifferentiæ quoad [illegible] amoris negatione
beatitudinis [illegible] [illegible] quamvis
videlicet impetu suo voluntas [illegible] et nihil
nullius bonitatis cogitatione [illegible] fruitionem
rerum quarum [illegible] mentis divinæ facta libere
[illegible] contra amoris beatitudinis [illegible] et [illegible]
experientiæ præcedit, et experientia docet [illegible]
[illegible] malo actu unico [illegible] dominatur
necessitari voluntatem quoad [illegible] ad amorem beatitudinis
[illegible] [illegible] [illegible] bene cogitare [illegible]
beatitudine habere amorem indirecta libertate [illegible]
voluit namque dicti theologi dicere libertatem
suspendendi amoris illius libertatem enim directam
stat [illegible] quod suspendere voluntas [illegible] amo
[illegible] [illegible] cogitanti actualiter [illegible] [illegible]
[illegible] voluntas actione [illegible] [illegible] in fruitione
[illegible] cogitanti, et fruitione illius beatitudinis
nisi [illegible] in qua nulla malitia [illegible] bonitatem
[illegible] amoris [illegible] suspendere [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]

q.ª directe. Dico 1º Motivum propter

dapert viri oble per num ad leg Christi qd

aiunt nostram beatitudinem subito Christo

ita, traxerit voluntas necess. ad amorem tres

hic, non gaudent indirecta libertate suspendendi

talem amorem; Id per vos indirecta gaudet libertate

suspendendi talem amorem, quia non habet connexione

cum aliis amoribus erectis beatitudine subito Christi

per mea ... voluntas necess. traherent voluntas

ad illius amorem erecti traheret ad ... amore

intrinsece quia cognitio tanti boni huius promissi.

Id cognitio tanti boni huius promissi talis amoris

intrinsece, qua necess. voluntas ad ... ponitur.

Quare: quia necessitaret voluntas ad procurandam talis

cognitionis ... : quia necessitaret ad illius non

impediendam at qui adeo cognitione ... tunc

tu non gaudent voltas indirecta libertate ...

inclinari amoris beatitudinis subito Christi ...

tenent ... ...

narri aut ... : ...

... ... causa et ... ...

[illegible] tantas eo [illegible] [illegible]
[illegible] applicao est in omni [illegible] beatitudini
[illegible] amandus [illegible]
[illegible]
[illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] voluntas [illegible]
[illegible] [illegible] cognitione. [illegible]
[illegible] [illegible] necessitatis [illegible] ad [illegible]
ni cognitionis [illegible] amandus et [illegible]
[illegible]
85
[illegible] [illegible] [illegible] ideo voluntas [illegible]
beatitudinis cognitione necessitatur [illegible] ad actum
illius amoris [illegible] in beatitudine [illegible]
summum bonum [illegible] est [illegible] bonum [illegible]
[illegible] nullo [illegible] necessitas ad actualem illi
[illegible] amoris: [illegible] nullo [illegible] voluntas [illegible] bea
titudinis cognitione necessitatur [illegible] ad actua
[illegible] illius amoris. [illegible]
[illegible] in Deo [illegible]
[illegible] [illegible] [illegible]

Quum habitualis intuitiva cognitio qua [illegible]
homines intra necessitatem [illegible] voluntatem ad eliciendum
dum statim amorem Dei; alioquin etiam peccatores
ita dividuam necessitarent ad negandum Dei a-
morem; illustrata cum illa dividua [illegible] id est
ad amorem vel separatim a peccato.

56 Quod ad 2am minorem fateor
nemo videt necessitandi humanam voluntatem ad amorem
cuiuslibet boni, saltem non in hominibus quamvis
causas [illegible] Deus licet non necessitet volentem [illegible]
quoties gratia nos ad operandum moveat; 3 licet nomina[?]
est pura bonitas [illegible] in beatitudine cognita,
non ad actualem illius amorem moveat non tunc [illegible]
necessitat. Quorum omnium ratio a priori est quod causa
non est quod [illegible] voluntatis [illegible] [illegible]
[illegible] applicatur [illegible] [illegible] nomine
boni [illegible] necessitare ad actualem eius amorem non [illegible]
ad illum necessitat nisi non proportionata cognitione a[illegible]
[illegible] licet [illegible] autem [illegible] intuitiva cognitio.

55 Quod ad 3am minorem [illegible]
[illegible] ad [illegible] at [illegible] voluntas libere maneat ad
non amandum [illegible] [illegible] [illegible] [illegible] [illegible]
ut malum [illegible] [illegible] maneat [illegible] amandum

latji qd cu supponat cognitionem non intuitivam
sed cognitionem abstractivam et imperfectam per quam bo-
num aut bonum a malo praecindens [illegible] liber-
tas enim ad amorem et non amorem non includeret
in eo statu libertatem ad odium. Id excluderet
libertatem ad odium contrarium et ad libertatem non am-
andi qd voliti propositum obiectum ut malum
ut [illegible] et [illegible] ut voliti ad non amandum libera
manet nemo non est qd proponat obiectum ut malum [illegible]
[illegible] obiectum enim propositum ut malum non solum potest
non amari sed potest etiam odio haberi.

Quaeritur eadem
88
necessitas qd ad operationem et non necessitas qd ad exer-
citium dicit amor beatitudinis supernaturalis et in
alio modo attracti ad Deum quatenus supernaturali
visione aut fruitione proximis [illegible] beatitudo [illegible]
[illegible] ut attractus [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] 82 articulo [illegible] [illegible] [illegible] beatitudo
indicatur ut [illegible] attracta ad Deum [illegible]
beatitudo [illegible] indicata ut [illegible] attracta
ad supernaturalis visionem aut fruitionem Dei

eandem explat bonitatem quam explat beatitudo
individuatur formaliter et in abstracto nobisque proponit illi cognitione abstractivas nimirum et tempore
futura id eadem bonitas illi cognitione proposita eandem
induit necessitatem et in necessitatem omnis necessitas
quam induit beatitudo obiectiva sive formalis individua
tam aliter sive ut abstracta ad Deum ipsius quae
respiciat visionem aut fruitionem quam induit individua
ta formalis, ac ut abstractam absolute sublimem induit
ut praecedens abstracta coaliquet propositas in specie
mus.

29 Si vera est necessitas Dicam, et innecessitas
amoris ab obiecto derivata provenit ab illius bonit
ate cognitione proposita sequitur autem ab eadem bonit
ate proposita deducitur necessitas aut innecessitas provenire
ex magis exemplo liquet nam obiectiva bea
titudo et beatitudo formalis considerata formaliter et
in abstracto explant hoc ipsum nomen bonum pro
prie ut ratio exactiva haec autem descriptio
fuit abstractio ad Deum ipsumque formalis beatitud
inis respicit visionem aut fruitionem neque augmentat
neque minuit bonitatem neque summum enim

bonum n(ost)ri Deus qui illius charit(atem) perfecit in ip-
so, [illegible] n(ost)ri ... n(ost)ri [illegible] vid(eli)c(et) aut-
ent(ice) Dei. Dicendum itaque quaestionis legitime
ut.
86 Si facta Deo judicet utrumque [illegible] beati-
tudine primum aut abstracta id est videndo Deum
accipit in Deo Dei quidquid est visione aut fruitione
? respondent, et haec modo utrumque illius ratio
est atque amplius quod ad speciem attinet necessarium non
est beatitudinis formaliter. Nam aut abstracta ad Deum
in utraque visione aut fruitione primum [illegible]
debitis aliis [illegible] videtur quod est de fide
[illegible] quod non obtinebit non respiciendo Deum
[illegible] multa perfecta atque delectabilia in hac vi-
tam non videntur nisi quod ad speciem nostrum
illius amore [illegible] satis [illegible] in Deo aut [illegible]
et ratio nam nisi addatis his [illegible]
videtur in beatitudine primum bonum [illegible]
ex bono et malo [illegible] ex Deo aut [illegible]
et ex [illegible] [illegible] ex bono et
malo quia ratio mali includit includit odii
[illegible] quod in primum beatitudine non includit.
C. A.

87

hunc Ostra Cantam: lux affundit Angelorum Sanctorum quibus omne Sanctum ad suis diriguens inactivos beatitudinis cum Dominico. Et amoris beatitudinis in parvulo quoniam numquam aruit, ordinatum sit spiritu mei Meus amoris numquam nisi quando beatitudo ordinat in parvulo ideo ordinat verbo ipse subiungit suis alias spiritualis ordinarios legaspi rituales quaerens, ex parte per quam ubi capit certa obligationis [illegible] coronat adhuc [illegible]

82

Antonius

Antonius qui Deus pars 10 novant [illegible] dicitur testimonia. Damasceni libro 4 de ordinatione capite 22 Anselmi de concordia capite 12 [illegible] libro de oratione, ex summo capite 5° [illegible] multis in locis aliorum quasi [illegible] per omnia [illegible] audite colligit [illegible] orthodoxa di[illegible] quam 22 dispensatio Sancti [illegible] M°. quibus praedicti [illegible] [illegible] tanquam suis [illegible] [illegible]

satis communi et clarô cujus oriû dicitur
inde ocs homines dum vigilant proponunt sibi hac
beatitudine, a mox beatitudine tamen in
b. qd fiunt videlicet nimis sed proprie solum
separatione est inq pte, ubi a bonis cetui et
ratione ad particulare aliquod i. 3.

Resp. 2o

sit dico alii ita esse quod non omnes proponunt eam
nec vero de onibus habent pro tempore: nam certo
de onibus hominibus et aliquo saltem tempore
dicitur diverse ejus ca. ejus cognat. licet
ut omnes proponunt beatitudinem
videlicet propter ex ipso nequit tamen ita
sic ut omnes homines qui omni tempore necessitentur
ad actuale amorem beatitudinis dicitur ex
quia est bene ut vero quo que dicat ex sanctis
anno 35 vel iterum anno 52. adiuvetur itaque
ad proponendum aliquando aut semper
aut hoc indeliberate concipiat in diversa
bene ab an cap omnes praevis ea quando ne
vertitur in gravius sub, ejus sic necessitat. voluntatem
proponit ornatis quae affectibus ad bonum neque
ad usus bene esse diminutum ad ejus minus

prius ꝗ voral. excogitata inrruūs ꝑrehus
veh inicexꝗ.

85 Probꝰ 2. in beatitudine sive
finalis sive malis ꝯspicitꝰ nulla malitiæ ratio ap
paret ꝓ voluntas nequit libere n. amare: sed
in quo nulla malitiæ ratio apparet, ꝗ voltas
nequit libere n. amare. beatitudinis sive finalis
sive malis ꝗ prius ac quæ ratio necessitatis.
quod adextat amoris maior ex obꝭ muo. Sed
et 8 ꝯsequentiꝰ pratac. mi, vt. Jo. volun
tas nequit amare obꝭ in quo nulla boni
ratio apparet: ꝯsequentes nequit libere n. amare
obꝭ in quo nulla malitiæ ratio apparet. ꝗ
voltas non nequit libere suspendere amorem
apparat in obꝭo ratio libere suspendendi illum,
ꝗ vnica ratio libere suspendendi amorem est ratio
mali apparens in obꝭo: ꝯsequentiꝭ obꝭ ubi
nulla mali ratio apparet n. apparet ratio libe
re suspendendi amorem qua quiꝗ n. apparente
suspendi nequit amor.

Probꝰ 3o. videtur am
86 andi et n. amandi libertas ubi n. ꝓponit
intus volunti cum et amandi motiva
motivas n. amandi; sed in obꝭo ꝓdicto

[illegible] mere amandi [illegible] [illegible] [illegible]
ratio obiecti voluntatis [illegible] [illegible] [illegible]
amandi [illegible] non amandi. [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] bonum [illegible] [illegible] [illegible]
[illegible] [illegible] ratione [illegible] non amandi.

85

Sumus [illegible] [illegible] [illegible] ad [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] ad amandum enim [illegible] [illegible] [illegible]
[illegible] [illegible] ratio boni utriusque [illegible] [illegible]
at vero ad non amandum non [illegible] requiritur [illegible] [illegible]
[illegible] apparens in obiecto [illegible] sufficit [illegible] [illegible]
mali [illegible] bonitatis necessitans ad amorem
[illegible] [illegible]: eo enim [illegible] quod obiectum [illegible]
[illegible] bonum [illegible] necessitatem quod ad amorem
exigitur, qualis non [illegible] in beatitudine ut
[illegible] ponitur in via [illegible] [illegible] [illegible] [illegible]
voluntas liberae non amare [illegible]: [illegible]
[illegible] libertas [illegible] [illegible] amare quando
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] videtur [illegible]
[illegible] [illegible] [illegible] omnino.

ac quaelibet

ne tristis duos vel hos status cum hoc sit licitus
diversa ratione quam deo reddere voluntas
potest. hi status sunt amoris: et odii: Bos supra
superioris amoris, aut quas inferioris odii
potest enim voluntas tam affective ad obiectum accedere
ac ab obiecto fugere affective; cum pariter
fieri idem neque accedere neque fugere in isto
statu non debet esse libertas obiecti in non
debet esse obiecti malitia virtute ratione superior
hima ratio est quod voluntas necessitatur ad [illegible]
hos amoris, aut odii. Ad 2 cum dicitur minus proveniens
videtur omnis amari nando minus [illegible] [illegible]
dictus. Intra non libere superioris amoris vel
unicus: id albedinis nunquam non mali [illegible]
a bonitate necessitantis ad amorem [illegible]

80 Ad 3am

Contra non 86 [illegible] ut omnia amandos
minus licet enim in obiecto voluntas ponat
puram bonitatem; ille tamen exclusivus terminus
puram excludit praecise malum id non excludit
minus aliud in amandum nullum in obiecto ponens
malum. in solo itaque obiecto voluntas [illegible]
puram bonitatem id est bonitas [illegible] non mali

voluntat cũ Beati q renuunt esse cũ naturali
Dei atque n est naturalis voluntas in beatitudine
sub conali. Et quidem non Deus proposuit
perit humana voluntas amoris creaturas
ne perderet: hinc enim praedictis patrib. tal
a fecerant q beatitudinem necessitata neci
tavit humanam voluntatem ad creaturas amandi
illa.

83 Ad haec dubium respondeo, et primo Arrubal
36 et 93 distinguendo cum q renuunt esse
cũ natura voluntas de beatitudine liberali conside
rata praecise, et tunc nat. de beatitudine considerata
praecise, et tunc specifice est in praecise
omnibus cum eas intendi in negativa dme
ri praecise per hanc actibus consequentibus dignoscendis
videndis. Secunda alioquin vel voluntas ita
nalis quia propterea praecedat in bonum utilius utile per
ra cognitionis rerum illarum et personalis ut val
moralis ad tendendum voluntas absque
boni in communi in particulari et aut in praecedat.

quitar libertate ad suspendendum collucorum
hiis utrique honore eius domini placeat.

Esta oxa corresponde
a Enero 82

[illegible]

adiutamen cum permittit simul magis non conas
nde videlicet quod bonitas creata summa quae con-
vinci non intrinsece proportionata, id est licet libertas non tam
aut. tunc siquidem voluntas duplex proportionabi-
lis, una in genere rectitudinis et altera in
unione amoris, nisi licet cognitas pendique quae
ordine suo voluntas beatitudinis amoris omnio
non talis amores elligere potest.

90 Dubitatur huius nos-
trae voluntatis profunde ac subtiliter explatam invenio
apud Angelicum D. Th. hic quaest. 2 art. 3o
Responsio. ubi enim dubium libertatem intrinsece
tantum D. defendit ex duplici ut ait huius pro-
positio. quae deducitur ex eo. quod quod ratio apprehendere
est bonum, non solum honorum est, velle aut agere;
id similiter quod est non velle et non agere, quod dicitur
est ex eo quod in omnibus particularibus bonis potest consi-
derare rationem boni alicuius et defectum alicuius
boni quod habet rationem mali. ideo quod in omnibus
particularibus bonis proponitur voluntas ut abscinditur
rationem boni mixtam cum ratione mali. unde voluntas
voluntas non habet licet hanc potestatem repugnantem

aut beatitudinis habet tamen ly quandoque
liberum non posuit libere odio habere aut velle odio
habere beatitudinem, posse tamen libere nolle
et refluere velle nolle illam.

91 Ex ... Ratio est
quia natura, non enim ceremoniis lo ... libera
bitur non est quoad propositum objectum ut verum bonum.
id quod nihil propositionibus vel retrahunt ab objecto
proposito: tunc enim rapitur voluntas absque
ulla deliberatione: ut eximio docet conclusione Illa
negligens hic ... articulo ad ... ; ex hoc quod
non deliberans rapit ad propositum voluntas ...
quia est. Convincit stabilitas objecti propositionibus
ut praemissi ... amandi modus natura vol
untas amat: tunc enim voluntas simul ... intra
ad amandi modum alligatur impedita deliberatione
inter amandi et non amandi modum deliberatione
cuius impedita libertas ... impeditur: nam
non deliberatione regulabilitas neque dominium
... Cetera non amat natura voluntas,
quando deliberationi dat ... inclinatio similis
amandi et non amandi modum non tamen
aliunde non aut ... praedicta.

aut omnino aliud libertatis eius editis ; tamen
voluntas deliberanti ratione tali proportionata
vas, id est, motivo amandi ad amorem allicit
et motivo non amandi allicit etiam ad amorem
omnium non retrahit ab amore, perdique intelligitur
celebri relinquit cui pro ac potius etiam
expeditus amoris amorem et omnium amorem
quemodo sit eamdem rationem philosophandi cum duobus
communem odii proportionatur sive motivo non odii: tunc
enim praemissis et illa natura in odium obiectivum
vltimus cui accedat propria motivi consideratio.
ex quo dicitur collige, tum amorem cum illi
cum absolute quando iam consideratur in obiecto bonitas
vel necessitas. Considerat malitiam, necessitate
contradictione, carens bonitatis necessitatis, id est
quando necessitatem, ne retrahere proportionem aliqua
retrahitur aut retrahitur voluntas ab amore.

92 Obiicies

Et apparet: quando intellectus proponitur obiectum
ut purae veritas absque ulla ratione falsi natura
sed ad veritatem et amorem: et quando voluntas

obiectum ut pura bonitas absque ulla mali ratione
natum quod adiicitur est amor: cuius pendentia
amor ex praevisa beatitudine [illegible] ex
Angelis [illegible] hic [illegible] articulo. 3° ad 3um dico
contra voluntatem moveri et etiam moveri a nobis
ratione et [illegible] ubicumque [illegible] moveri necessario quoniam
ad finem ut docet Sanctus Thomas voluntatem
moveri ad finem non [illegible] id [illegible] nimirum ab
auctore naturae. ad quem non movetur a solo Deo ad finem
particularem amandum: alioquin enim voluntas non libere
amaret particularia bona quae libere amat: commo-
vetur a solo Deo ad finem ultimum et universalem
id est ad beatitudinem propositam illius bonitatis adeoque
adeo tali bono voluntas amat atque liberum [illegible]
ad exercitium.

93 Ad [illegible] omissio [illegible] [illegible]
utramque [illegible] [illegible] intellectus et voluntas [illegible]
admittenda et admittendas [illegible] causae naturalis
et liberae [illegible] causae. naturales [illegible] applicata
[illegible] non operari quantum [illegible] [illegible]
[illegible] liberae [illegible] [illegible] applicatas [illegible]
non operari [illegible] non operari quantum operari [illegible]
applicatas [illegible] omissio [illegible]
[illegible] [illegible] [illegible] [illegible]

oblis ut pura veritas absque ulla falsitatione
quin quod ad actus voluntatis necessitat immo eis illa
ratione deesse videtur quando non est cum summi
obiecti nisi pulchritudo quae illuminat omnibus claras
et evidentes; id quod obiectum, et universaliter ut non aliquid
ignoratis mihi relictis accedendo cum omnium verum
cognitione obiectum et omnibus varias multiplicitas
et tamen quod ibi dicuntur actus perfecti aut
aliquando exercentur nunquam tali necessitas.
Ante

92 quae ad structuram naturam istius nostro quod iam novis
notavimus Angelicus sicut Gregorius et auctoritas Et
Deus esse delectationis nostrae, de amoris necessitate quod ad
ipsas, et non necesse quod adversatur. namque
de malo articulo [illegible] exponere ut dixisset: est
hoc homo convenit appetit beatitudinis quae
Boetius est status omnium bonorum congregatione perfectus
statim hanc necessitatem explicant addens: duo autem ex
necessitate quantum ad libertatem actus qui est velle
vero non autem quantum ad exercitium actus. id quod
clare respicit intus ponere ad [illegible]

qque SS^o actu [illegible] . ftucas [illegible] qque SS

actu [illegible] corp. ore hz habet: unde [illegible] ponat aliqd obhorr voluntn, qd nt universal bonu, et hz omnes [illegible] ex necesitate voluntas [illegible] si aliqd vellet: n enim potuit velle opposituz quibz vixbz, ut vidz, clarum explatur declaratas qd ad disputationem [illegible] id abstineo comulatione pluriz quae [illegible] parent. adducta enim aliz attendunt qd recta omnes quo [illegible] hz licuit dictz nobz Angelici [illegible] nl. [illegible] nz [illegible] ni manifestz [illegible] dictz [illegible] [illegible] Angelico [illegible]. qd attinet ad [illegible] [illegible] n [illegible] hominz [illegible] quz [illegible] [illegible] Basquez hic [illegible] SS. nobz [illegible] omnino [illegible] [illegible] amicz [illegible] [illegible] particulz [illegible] [illegible] [illegible] ad [illegible].

25 [illegible] itaque [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ad bonu in [illegible] [illegible] [illegible] [illegible] [illegible] ad [illegible]

n'au Q dilexionis suam libertas ... Sed mihi

nimis exterior liberi amoris ex ratione natur.

Voluntas ad ... volitionem non movet tam

alis volitiones quam com ... ratio; sic amor movit

... libera dilexionis suam. quando ... ad ... illis

actis adeo movetur dicit ... ...

... obsistit abordinatior nalis ad bonum in ...

nisi quam ab auctore suo accepit ... ...

... quamquam naturalis inclinatio ... adamo

... minime v, ... amoris ...

... Stimulat.

... movet.

Q. ... Dicitur Q. ... quando volunt. ...

... summa ... aut odii ...

mali naturali refugit, et absque ulla libertate

... odium ... ... ; atque ...

... ut inclinatio movet voluntatem a ... amor ...

complacentia boni quam ad odium ... ...

... mali: ... quando voluntas ... ...

... libertas, aut ... bonum ... ...

a libertate amoris aut complacentiae ...

Q. R.

Voluntas ita inclinata ad odium ... ...

mali, sicut ad amorem complacentiae boni; ...

S

Daemones tamen malitia completi vel per habitum
et actum qui post nunc dilectionem, seu summam malitiam
de intuitiva aut experimentali cognitione procedunt, proponit
voluntati necessitate quadam ad exercitium actuum dilectionis et
odii: nam et virtus obiecti ingeritur ut executioni
huius applicatio. Nam damnati necessitantur ad
aeternum dolorem et tristitiam inducuntur, eo quod a felicitate
et beatitudine carent, quam odio habent, non quia beatitudinem
desiderent, quam propriis appetant, ut supponit eximius P. libro
8° de Angelis capite 22 numero 12, alioqui
etiam appeterent amare Deum, quem implacabili
odio abominantur. Ideo ita ipsi reamant ut
optent tantum malum, nimirum Dei destructionem
annihilationem, maximum malum arbitrantes, non vero quasi
in re: quo quidem sunt frustrando dividuntur magna
cum tristitia. Id quod optime Bernardus
expendit libro 5° de Consideratione capite 12 in seu
verbis: quod tam paenale quam nunquam velle quod non
unquam erit, et nunquam nolle quod nunquam non erit. Ceterum
aut casus in maxima proponit abstractiva et imperfecta
cognitione ut viatoribus proponitur, non necessitat
ad dilectionem aut odii exercitium, ut ex communi doctrina
ut supra numero 56 explicatum. De puro malo
necessitante aut non necessitante casu nunc pro
diximus

unde tandem colligitur contra obiectionem in trium dierum diversitate cum aliis dictum est quando Christus nasceretur dicatur circumcisione cognitionem ...

Disputatio IIII

de beatitudine appetitiva

Caput I

Aditus ad disputationem

98 Disputationem aggredimur quae est valde celebris inter scholasticos theologos et quae tangit universalem appetitionem ...

& analogice quamdam ad appetitum (amorem
quem erga bonum ubi inveniens elicit substan-
(tia constituenti in ordine ad veri boni cognitionem. Et
quod pulcre ac subtiliter docuit Augustinus expo-
nit libro 11 de civit. Dei cap. 28 dicens
de hypothesi facta quod arbores essemus ita
excurrit: Nihil quidem sentiendo motu amare possemus
videremur tamen id quasi appetere videremur,
quo feracius essemus uberiusque fructuosiore:
Pergit quoque [con]ditionibus impossibilibus hypothesis dicens
si essemus lapides aut fluctus, aut ventus,
aut flamma, vel quid eiusmodi sine ullo quidem sensu
atque vita, non tamen nobis deesset quasi quidam
suorum locorum atque ordinis appetitus. Ra-
tionemque huius modi appetitus rationis addit his
verbis: nam velut amores corporum momenta
sunt ponderum, sive deorsum gravitate sive sursum le-
vitate nitantur ita enim corpus pondere sicut anim-
us amore fertur quocumque fertur. hæc ibi
Augustinus.

Ex quibus verbis ac Augustini testimonio
99 (constitutionem cap. 6o dictum sit appetitus
innatum esse rebus. Analogia in eo ...

qd inest amore a superiore impellimur ad bonum
cognitum ut nobis conveniens; ita quantum
ad primum impellit neque naturalis neque cognoscentis
neque amantis in bonum suum pendet a quo-
dam ab ipsis in actibus sic dependent. Ad dissimilem
potius multiplex est: inferiora enim res quae non vident
impellunt in bonum ut sibi conveniens, fluunt in ea
sine ulla cognitione: sed primum ab authoribus impe-
llunt a quo impulsum accipiunt suum ipsi [illegible]
identificatis fluunt solas lumine Arist. [illegible]
cognitione. Rursus voluntas impulsus amoris
et mutabilis, et fallibilis et immutabilis: quia defec-
tibilis est, quamvis tenet voluntas non illo [illegible] auth[illegible]
ut [illegible] amore etiam fallibilis: tendit enim
ad bonum qui apparens [illegible] cognitionis, licet
quae fallibilis ab impulsu [illegible] omnibus
et immutabilis et [illegible]. Immutabilis quia
identificatis [illegible] etiam infallibilis [illegible]
ad bonum [illegible] dirigitur cognitione [illegible]
falli [illegible] primo [illegible].

Soo ... Deduc. [illegible]
appetitus [illegible] [illegible] [illegible]
[illegible] impeditus erat [illegible] [illegible] [illegible]

ad potentiam capacitatem includere exigentiam quam
clamat utrumque: contra quam agitur, quando impedi-
untur indigere in statu violento sunt. hinc do-
minus in de principiis libro notavi. Contra quorundam
oppositionem opinantes. idque circa actum ut verbis
hinc, quam vidi vitae ut [illegible] theologo [illegible]
de [illegible]. Dices arguendo: si [illegible] [illegible] ex
[illegible] dicendo circa innatum naturae appetitum
ad supernaturalia. quidquid tamen dicitur. illa do-
ctrina et satis lucide videtur ex sequentibus
rationibus [illegible] nascitur: unum appetitum
innatum [illegible] [illegible] causas ad [illegible] [illegible]
quo libet entitas innatum sicut appetitum ad [illegible]
omnes sibi [illegible], ut homo ad [illegible] [illegible] ad
[illegible] [illegible] ignis ad calorem [illegible] adjun-
ctio ad [illegible] [illegible] est. hinc [illegible] [illegible] [illegible]
[illegible] dicitoque beatitudinis appetitum innatum
[illegible], et [illegible] [illegible] quo [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]. [illegible]
quod ad innatum Beatitudinis appetitum [illegible]
de [illegible]

Caput II

Quod ad innatum Beatitudinis appetitum dirimitur difficultas

Sol. Statuo sit connaturalis naturalis nihil innatus appetitus ad beatitudinem perfectam. Ratio haec: appetitus propter beatitudinem perfectam supernaturalis. Sed connaturalis naturalis nihil innatus appetitus ad beatitudinem supernaturalem. Ergo nihil innatum appetitum ad beatitudinem perfectam. Consequentia liquet et maior patet: nam beatitudo perfecta connaturalis includit ... ultimum bonum Dei videlicet possessionem ... intellectus et voluntatis ... perfecta propterea haec neque ... ordine perfectionis, qualis nunc supernaturalis. ut ... nisi supponendo ... nobis ... connaturalis

qualis apud omnes est hoc, at Angeli s[unt]
illius in finem spiritus suos; non autem est creatura
rationalis supernaturalis cum [illegible] [illegible]
et gravissime, [illegible] [illegible] [illegible] [illegible] alio
in loco dicemus.

102 Hi itaque sunt [illegible] pro
[illegible] intellectus naturalis a subtili [illegible] in prologo qq.
1 paragrapho ad quartum, et in 4 dist. 49
q. 10 qq. 10 art. 1 quem sequuntur [illegible] divis
[illegible] adque etiam Durandus, Paludanus, [illegible]
[illegible] aliique, quos pro [illegible] [illegible] dicemus
[illegible] diss. [illegible] num. 1. his accedunt [illegible]
[illegible] alias [illegible] [illegible] diss. 1 qq. 1 num.
[illegible] 1, et [illegible] [illegible] [illegible] [illegible] diss.
[illegible] 1a [illegible] num. 1. [illegible] pro
[illegible] est [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
theologis, quorum [illegible] syllabam [illegible] [illegible]
[illegible] [illegible] diss. [illegible] num. 11, id [illegible]
[illegible] [illegible], aut [illegible] [illegible] quibus ab aliis
[illegible] [illegible].

103 Ambiguitas [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] tendit ad [illegible], [illegible] [illegible]
beatitudo supernaturalis [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]: [illegible] [illegible]

naturae non habet innatum appetitum ad beatitudinem supernaturalem. Secunda huius secundae partis: connaturalis enim supernaturalis est visio Dei, et possessio intuitiva supernaturalis beatitudinis: quare autem supernaturalis est indebita naturae. Alioquin enim si esset debita esset etiam homini naturae, atque gratia non esset supernaturalis: sicut calor non est igni supernaturalis, quia est debitus naturae. Dices autem necessarium quod innatus appetitus nihil praeter aequitas ad possessionem intuitivam addat exigentiam

Sectio ... 160.

503

Ad ...

non appetitus innatus in statu violento quando ... intuitivam possessionem caret ... nec calore ... frigidi: quare creatura naturae est in statu violento quamdiu supernaturali Dei visione ac fruitione caret, si adhaeret Dei possessioni innatus appetitus huius: supernaturalis beatitudinis et possessio Dei cum debitum est radicum creaturae naturalem ... contemplationem Dei quando ... nam in statu violento ... in statu violento ... formae debitae ... ista ... quia talis violentia ... debitus igni calor et ... frigiditas quando ... formam indebitam violentam non ... talis formae

Cocrea nunc ig. ni vio inta n. c carcas a Nobilius
q. ttradis creatas nalis iit instatu violento in
cariamo supernalis poiuonis. Dq. debitacid
iit uiuis mi portio:

Sol. D. utrus ois enim gras ex
trahunt subtus ai statu vio lento. Ostit. ii illud
instatu Onali: id. supernalis vis, et portio
Dii ni Ostitut ullis nale subtus instatu Ona
li: q. nullus naturale subtus c instatu violento, in
supernali visione et poiuone Dii maior ex
his liunt: oratiatu enim ab stat. vio lento et
in statu Onali Ostitui ucet pricis i dono po
tet charit minor supernalis enim e trio et porti
tio Dii e statu supernalis quem repugnat
ii Onalis ulli nau subto. Ad iunipua:h
umanitas enim his neque violenta e uni hipos
tatica unio Verbi neque hypostatica
unio Verbi Ostitut instatu Onali, at
qui huius raoi id humanitas iit subtis nale
l et hypostaticae unio Verbi iit supernali
formas omni nale subto indebitai. q. etiam
a ratione neque creatas radis nalis violen
tai, ne supernali visione et poiuoni
neque hic illam Ostituit instatu Onali
ex quibus oibus, ut vides, universali colligit
nullis unitis naturalis quantumvis excellent

contendere poni innatum appetitum alicuius supernaturalis, sed nullatenus. supernaturalis petit [illegible] debitam alicui naturali entitati, quantumvis valde

Solvo negando.

Obijcies hoc ergo: [illegible] rationis creaturae naturalis datur innatus appetitus beatitudinis naturalis. [illegible] supponit naturam aliquam cum beatitudine [illegible] consequendam independenter ab auxilio supernaturalis gratiae. Sed cum Angelicus Doctor et Theologi fere omnes admittunt et probabilius [illegible] naturalis Beatitudinis collocant in naturali contemplatione et amore Dei, hoc supposito Deus [illegible] licuit per innatum [illegible] naturalis beatitudinis appetitum creaturis: [illegible] naturalis namque appetitus respondet omnibus entitatibus ad perfectionem sibi connaturalem et debitam [illegible] naturae. [illegible] naturali connaturalis et debita [illegible] naturae rationalis contemplatio et amor [illegible] ut [illegible] rationalis [illegible] perfectionem [illegible] tamen beatitudinis [illegible] naturalis cum beatitudine [illegible] quid [illegible] ut hic disputamus [illegible] arguat [illegible] id [illegible] in statu hoc naturae elevatae, [illegible] beatitudinis [illegible]

ut Carius supernali Dei visione et beati-
beatitudine careas hic cathegorice inferat. caput
quo dilucidentur quae dicta sunt.

Caput III.

dilucidantur quae dixerunt

205 Dicta dixerunt numero 206
probatis argumentis adversarii 2° quolibet creatura intellectualis
innatus habet appetitus ad Deum, quamquam a violen-
tia sibi carere libertatis. beatitudo supernalis
confirma quam a violentia sibi carere libertat
naturalis carere naturalis gratuitis carere naturalis innatus
habet appetitus ad beatitudinem supernalem. Ita consono
numero 209 probavimus multis pariter. 2° ex
Vulgatissimo illo Augustini libro de Confessionibus capitulo
Deus sic alloquentis: fecisti nos ad te, et inquietum
est cor nostrum, donec requiescat in te. (v). quod clamor
est torquentis carere supernalis beatitudinis quam
quidem beatitudinem assequi intendit hominibus, et ideo
debito carent. at qui minime tali carere homines
veniunt natura. est illis violentiam inferunt -

q. cit.

508 Bo patet eadem minor: nam anima quae

est intellectiva voluntas est capax boni quod est ipse Deus in quo consistit

capax beatitudinis supernaturalis est capax boni quod

fuit causa vacuitatis naturalis: quia causae voluntatis

naturalis voluntas est capax beatitudinis supernaturalis

Bo: quod voluntas hominis est capax beatitudinis

Dei: id beatitudo supernaturalis est Dei beatitudo

quod voluntas hominis est capax beatitudinis

supernaturalis. Maior patet: homini animo

ad imaginem, et similitudinem Dei factus est

ex Genesis Lo ~~IB~~ licet nequeat vicinam

hic habere tales imaginis et similitudinis. Tunc vero

patet ex illo 1a. Joannis 3o 2o: scimus

quoniam cum apparuerit similes ei erimus quoniam

videbimus eum sicuti est.

509 R. dicendo maior: quod

ubi est intellectus innatus hic est potentia ad triplicem

pro voluntate, non causa libera, quando talis

est causa voluntatis dicitur intellectus determinatus

ut quia ratio luminis amoris formalis quae

...: nam quando voluntas tali causa dicitur

intellectus determinatus ut enim ipsa indigebat

ab amore [illegible] l odio: Quidit maior-
mi ulet drusquat, Quidit quem [illegible]
id est natura: Patet ex numero 98 appeti-
tus elicitus et appetitus innatus intellectus [illegible] tanquam
verus et non verus, id primo non tale, metaphori-
cum similitudine. Patet similiter ex numero 99 in-
natus appetitus in creaturis [illegible], non precise
in forma, non [illegible] in appetitu elicito
[illegible] in amore l odio. [illegible] indepen-
dent ab eo quod habeat amorem l odium, sine illius
appetitus elicitus. Nemo etiam est quin videat
evidenter experientia multis hominis [illegible] quae ple-
namente [illegible] voluntas [illegible]
[illegible] odio habemus: quae quidem [illegible]
[illegible] in [illegible] [illegible]
[illegible] [illegible].

110 Ex quibus omnibus Patet duplex
in voluntate unam quidem [illegible] quae
independent ab amore et odio et alterum [illegible]
[illegible] per actus amoris l odio [illegible]
[illegible] [illegible] appetitus. Atque [illegible]
elicitus [illegible] igitur beatitudinis supernaturalis [illegible]
voluntatis non habet [illegible] non excludat
beatitudinis debitus [illegible] naturali

hit tamen Resp: nam si clara cognitio ex
dudit beatitudinis supernalis et stabili ceterum
nali duiderationis, cui conamini supernalium
et omnis conueniunt, nostra scientia naturalis, et
amor DD cum multis potius probabimus,
ex quo ipsa amor placiti voluntatis proueniat.
unde causa beatitudinis supernalis aliquid
nadlo accariz nalis violenta, ita tamen idq
hit violentiae Dei tantum in Structum
suum placito voluntatis innatae appetitus mi
nime, at et hinc falsus patet additus ad
inviti partes.

§ Dices ut, si ipso uno sermone ibi
cum dicendo ut dividuantur, qualiter habet ipse St
Apostolus qui ad Romanos 5. DD arbat: quis
me liberabit de corpore mortis huius. et ad
Philippenses 1.o DD diuidimus firmis dissolui et
esse cum Christo. quod si violent ad immediatam
omnes extendere ad omnes homines quam
humanitas supernalis beatitudinis ignarus vel adu
huc. Sed unionem ex extinctio fuit ad innatum
appetitum pandere: nam inquietudo Dei ut chas
in appetitu ellicitus, qualiter in nullo alio bono

tanto invenire possumus bonum, quoque nihil
nimus aliquo minus desideravi; et de istis cava
dilatare ut num. 32 videmus unusquisque
ut dignus sive salutari divinus in Psalmo
ista Psalmo 16 15 quod in humanus
satiabor cum apparuerit gloria tua. Quare
pone Aquinas de appetitu elicito in hac quaestione
one ipsa Durandus opponit, et Gabrielis
manifestus in dicto aliisque pater in 3 dis
tinc. 99 q. 8 num. 55 ut [illegible]
in dat dispensare 9 devique naturali num. 2.

552 Quaeres 3 mixtis pars quomodo in dicto quod
at[illegible] minime talis causa sequitur nulla
est ipsius violentia et [illegible] indefendens
ab amore et odio: nam nulla est ipsius
violentia quae [illegible] ab amore et odio de
pendens: Quaeritur minor: istius causa
lat ex nostris dictis ad quae citius ex num. 9
et ubi datur citius non nihil diximus. Probatur
omnino nulla dari quando mansit unicuique entitas
talis violentia causae bonum pro illius ut
aliqua ex duabus nostris explicatis violentiis

R. Dicitur una illarum debeat: non naturalis. mi-
nusque pura, duarum cum quibus conveniunt
dicuntur de violentia et libertate depen-
dentium ab amore et odio. Naturalis vero
violentia et libertas ab amore et odio indepen-
dens.

223 Ad 3.um dico quod Deus videtur ex
quando deus hominis [illegible] Deo [illegible]
[illegible] [illegible] fuata quae ex [illegible] [illegible]
quatenus creata est in gradu [illegible] libere vo-
luntatis supernaturalis et infusa [illegible]
gratia sancti ficanti [illegible] habitibus infusis ha-
[illegible] [illegible] immutabilis; Quo [illegible] amicitia est cause
quae adaequata et tamen [illegible] sancti ficanti [illegible]
ultimamque nam [illegible] [illegible] [illegible] [illegible]
in supernaturali beatitudine. ad [illegible] [illegible]
[illegible] [illegible] animae. ad [illegible] [illegible]
in forma [illegible] [illegible] [illegible] [illegible] quatuor
conveniunt dicuntur de violentia et libertate [illegible]
[illegible] ab amore et odio. naturalis vero violentia
et libertas independentes [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] explanare.

118 (2) Sequitur

2º appetitus innatus creaturae rationalis non est ad
bonum suum. ut ratio creaturae rationalis innata
sit capacitas supernaturalis beatitudinis quae non
minus est boni quam subiectum innatus appeti-
tus. nec patet supernaturalis cum beatitudo
natura supernaturalis. Consistit in actibus rationis pro-
ut quibus providet Deus ad omnes
operationes creaturae rationalis cuius innatam
sit capacitatem rationis creaturae naturalis ut in-
natus sit per ea quibus capacitas ad
omnes suos actus: patet.

Confirmatur

119 Licet enim sit innata capacitas ad bonum suum
etiam adhuc specialitas sit necessaria ad appeti-
tus innati destitutionem magis necessario boni debiti
ad innatus appetitus dat etiam ad bonum indebi-
tum et specialitas illa necessaria non est ad appetitus
innati destitutionem relativam. Accedit enim
non appetitus in multis partibus
non invenitur ... actus ...
... ... naturalia ad nova
... ...

ad ön Deus ... miracula: nam n. id. ... dicitur
id etiam dicitur creata quam Deus ...
mundi ... incarnationis ...
destinati pervenerunt ad libros legis filiorum
Dei exponit porro notat lectione ... progressus
Augustinus, ... exponunt porro alii Patres illud
Apostoli ad Romanos 8 20 expectatio creaturae
revelationem filiorum Dei expectat. ... enim
creatura subjecta est vanitati non volens, ... quatenus
... Deo in spe quia et ipsa creatura liberabitur
a servitute corruptionis in libertatem gloriae filiorum Dei
scimus enim quod omnis creatura ingemiscit et parturit
usque adhuc. hunc locum notavimus ...
... citatus anno 1612 ... creaturis
creata naturalis ... habet appetitum ad eos
aux naturalis virtutis potentiarum. ...
... videlicet et voluntas, ... possunt aux
naturalis ... ut ...
anno 1620 ... ratione ... naturalis
... habet ... ad ... etiam ad ...

113 ...

... utique ut ... naturalis ...

pura innata, cum cogitas ad bonum nec ratio. innata
tamen cogitas ad bonum nec ex exigentia creaturae debiti.
Quodsi maior. distinguitur etiam minor et Quodsi
innata in distinctione maiorum, connatum indistinctum.
distinximus ratione num. 200 diximus. ad tertium
tamen reddit. Quoniam navide mixt. ad ultimum
contra respondetur includens ... exemplis quinque
obtinent, rationem debiti simul et indebiti ratione
hinc ... subtractione debiti sive quatenus
naturae debentur innatae, illius habent appetitus.
subtractione autem indebiti sive quatenus non debentur
333 naturae, innatae illius appetitus non habent.
Explo
hoc initio cum unus completur debito requirens, nec
illius ex innatis suis viribus et quamvis causaliter
naturalibus, vel debito tum potest unus aut ...
credit requisita illa, illa ultima debet ...
quinque causarum quare potest obtinere ... illa
quae ... exigit ... unde ... pro
innatum sit appetitus ad unionem simpliciter
et ad unum ... requisitarum 1° modo. ...
... ad requisitarum 2° modo, ...
separata innatus sit appetitus ad unionem
simpliciter cum corpore, idem ad nova

novae omn[ium] ut Corporum unio: potest h[aec] distinctionis gl[ori]ae n[on] p[er]stat n[on] modo supernali qualem in re surrectione Dominus fuit [illegible] et [illegible] hieronimo ioo.

Ex his q[uo]d d[e]b[e]t [illegible] exemplis de terminata manet conclusio. Assumpta [illegible] supernalis facultas [illegible] in parem add uctus, explanat distinctius visus ut sublimitatis genu inum Apud Augustinum libro 83 quaestionum quaestione 65. [illegible] dum ait [illegible] creaturae rationalis; alii autem etiam [illegible] intel ligunt ut ostendit [illegible] Dominus [illegible] Sal vatorem in epistola ad Romanos [illegible] quae [illegible] supernalis [illegible] clicij [illegible] sensualitati [illegible] [illegible] digna illi [illegible] mo erat. [illegible] enim [illegible] praecedentis [illegible] quod [illegible] rationis [illegible] ad [illegible] gloriae quae revelabitur in no bis [illegible] ad [illegible] [illegible] [illegible] [illegible] [illegible]

subiecti vestrum laborum gemendo fixerunt quia
post mox vocari [illegible] subdit nobis cum illa id
est ipsa primitias spiritus habentes et ipsi intra
nos gemimus, adoptionem filiorum Dei expectan
tes, redemptionem corporis nostri ut enim nudis alienis
curas, id est nos Apostoli primitias spiritus habentes
gemimus dum tantam gloriam videmus itaque [illegible]
Angelicus alaque plures [illegible] eis donat patebat
ut eas videre ibidem etiam in deliciis inanimes
has creaturas inquit etiam Apostoli locus expectationem
creaturae omnis, et gemitus corruptionis non propria
[illegible] significat tantum ac permutationis [illegible]
naturae appetitum est accipiendos. Quemadmodum Ps
almo 97. 8. flumina plaudent manu, et montes exultabunt. Et Psalmo
113 [illegible] dicitur: montes exultaverunt ut arie
tes: et colles sicut agni ovium. et id genus
alia [illegible] ita exponenda
110 uni Apostoli locum Diximus homilia [illegible]
columna 2a

[illegible] 111

positis syndicatus ... dato navido ... consequentias dispensationes ... naturalis ... habitus secundum ... potentiae actus ... aut illorum obiectis ... naturalis appetitus ... actus minime ingrediuntur ad obiectum appetitus ... Dicendum ... ... innatis appetitus ... circa quas ... actus ... naturalis ... Caput 4 divinae difficultas quoad appetitus elicitos.

Caput IIII.

Divinae difficultas quoad appetitus elicitos. LVI

Ante ... nec ... ... appetitus ... et ... quantitatis ... beatitudinis ... appetitione ... libro ... LIII et ... LIV datis ... nobilis ... [illegible] ... LIII ... Scoto ... unusquisque ... magna

Respond.

Sed Antiquus auctor [illegible] nostro, naturalem [illegible]
[illegible] usurpari. Seo potest opponi libero: Seo potest opp
oni violento, aut Praeternaturali: Seo denique
potest opponi supernaturali. In praesenti igitur ex
[illegible] quo modo usurpatur. [illegible]
animo [illegible] volutus maneat, Mentis Appetitus [illegible]
amorem beatitudinis ambobus. Ipse naturalis [illegible]
est non liberum quod ad speciem. [illegible] autem natura
[illegible] amori [illegible] quantumvis supernaturalis [illegible]
[illegible] [illegible] [illegible] uniri amorem beatitudinis
non est ex [illegible] violentus, aut Praeternaturalis
atque adeo ex [illegible] [illegible]
[illegible] [illegible]. Ista itaque [illegible] [illegible]
usurpationem [illegible] [illegible] [illegible]
Mentis Appetitus [illegible] amorem [illegible] bea
titudinis [illegible] supernaturalis, id est Mentis [illegible]
[illegible] divinitus [illegible] et [illegible]
[illegible] Causarum [illegible]. Sed [illegible] Appetitus
[illegible] amorem [illegible] [illegible] [illegible] Causarum [illegible]
[illegible] atque adeo [illegible] [illegible] [illegible]
[illegible] supernaturalis. [illegible] [illegible].

[illegible] Seo [illegible] [illegible] [illegible]

qui hoc parti oppon. Id arbit. 1° cap. ae
pedib. separatis Judiciorum Dei non gravab.
erat omni homini nihil de eis cog-
nosce causam cum futuris effectis. Ex quo p-
tis praeductis probatione colligit his verbis. Si
ergo inter radices creaturae praesertim qui nihil
adhuc causae rationes remanserit omnino dicit
sine natura. Convicit sanctus Deus
effectibus et cum attributa naturalia de iis scilicet
videndi causam sive creaturam cujus vicio
Christi mysteriis intus in arcanis erit natura dicti
ejus. Omnes quae jam respondit hic opposita
arbitrio de corpore humano quod humano videt
videndum effectis creaturis cum videant Deum
horum veritatem remanet de actu naturali
de eis inquirendi causam relinquere nisi
modo aliis hoc [illegible].

Ad hujus partis
effectus flagrant homines negationes varias
his varias, et oppositas afferunt inter se
rationes quibus tu invicem impugnant et aliis
impugnandis praeveniunt. Duas afert Cautem s-
tatim de eis videndi Deum dici ab hypothesi de 12°

illeg ex parte. Sabin. q animus invina
b nobis ad effugiendum illud perditionis regnum
alunt. Ergo rationis ficans, et ipsa beatitudo
Dei naturalis dicuntur, eaque innaturaliter ut
nobis eius subiecto naturali ordinaturas ipsi
Theologi Pr. dato. aliquo ordinem natal.
illustris appellatis videndis Dei. Quod dicit
illud dare naturale hominis nihil
accidit Dominatio. ad ut elevat ad cognitionem
fidei, et supernaturalem Dei. Denique
hac Augustinus pater ex eo probat, quod dividens
illud ab Theologis Doctrinae dicitur, inchoativa
conditione creatoris qua nobis in cognitione sui
actione ordinatione supernaturali. quas per multis
homo Cantani interpretatio omnia. inquit divinitas
dicens in epistolae Scripturis Doctrinarum
quae eo loco de homine loquitur qualis
in cognitione divina qua naturali cognitioni sit
cognatis cultus, et quae cum Deo conforma
ad divinum videndi causa beatitudinis.

123

Ergo a parte integre
duo praecipuas contra. §1 nimirum illud nolle

dulcedinis ab Angelico (D. Th.) cuius t[illegible] i[illegible]
unde D[eu]s tanquam [illegible] causa quo [illegible] Dilig[illegible]
obi[ectum] sup[er]naturale [illegible] n[atur]a[le]s [illegible] tanquam
obi[ectum] b[ea]t[ifi]c[u]m [illegible] n[illegible] obi[ectum] naturale s[ed]
supernaturale [illegible] [illegible] namque [illegible] [illegible]
[illegible] ex [illegible] p[illegible] [illegible] obi[ectum]
[illegible] supernaturalis b[illegible] [illegible]
causa, [illegible] q[uo]d [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] obi[ectum] supernaturale [illegible]
[illegible] a[m]titudinis. [illegible] nam [illegible] [illegible],
causa, [illegible] omnium creaturarum [illegible] supernaturalis est,
excedens [illegible] naturam, [illegible] quam [illegible] [illegible]
[illegible] b[ea]tific[u]s [illegible] omnino [illegible]
[illegible] [illegible] dulcedinis [illegible] [illegible]
naturalis. [illegible] interpretatio [illegible]
[illegible] L. 3. [illegible] impugnabit[ur]. [illegible]
[illegible] interpretatio quam [illegible] [illegible]
et gratiae [illegible] [illegible] definitione [illegible]
[illegible] nimirum [illegible] naturale [illegible]
natura [illegible]. [illegible] illud [illegible]
[illegible] ex cognitione creaturarum [illegible]
[illegible] ex cognitione [illegible] [illegible] naturalis

Nec prohæmendi aū spectes
125 ovato que Lonet amplectit. Remoto difficulte
2a. Dimioni Qui articulo S. Caragiozo Ro
minus ab Angelico Qu. Ducili appetitus allicitus
naturalis nat. quod Oeruspernali visione ex
n. efficax Q. inefficax. Ostro quia qui ex
inefficaci visionis appetitu n. velleitas
litas visionis; atqui Q. Angelicus connaturali
visio videndi Deu. velleitas sola visionis: ergo
Secundum modi dividitur n. vigit appetitus inefficax
Maj. patet, appetitus enim inefficax vocatur ipse
ne nuc posse.
126 Si ex et stat. Lanct. Angelica
tanquam n. eis demonstrari; id probabiliter tam Oquam
hg. Ostro tamen uig. u. g. dicu enim anguis n. velleitas
ict n. demonstrativa, utrobi ulibo dat predictus
Interpres, sed tam est nullus Oagimus rationo
ng ex Ore Omnium erit. Ste etiam Ste m. prideo
ut. quis in divino ditrati votiumq. possile pa
ex Ocuis appetitus inefficax c. Supertus Omnium
erit, possit. etiam auti., g. ex inefficaci possit
erga Qui visionis respicient... inest
velleitas Que. in in demonstrabilis est. negatur omnino

D. principiis coram nullus, atque adeo nullam com. est probabilis, ut Calig. & equi. Cognitionis ad obiectum est propria: etiam de talibus aliis.

Opp.

contra autem haec dicta non videtur radius veritas Dei quae non movet appetitus elicitus naturalis explicatur ha ablatus, et efficax quantus est esse fructus cum supernaturalis beatitudinis, quia non proponitur tale obiectum cognitioni naturali, quia obiectum omne est supernaturale. Radii veritatis proponentis obiectum sub cognitione naturali, et proportionati elicito naturali non obstat, quod tale obiectum omne sit supernaturale: Ergo radius veritatis Dei potest appetitus elicitus naturalem movere tantum. Explicatur etiam ablutum et efficacem quantum est esse perfectum cuiusque natus beatitudinis. Contra, liquet etiam, quod probat tamen obiectum supernaturale proponitur cognitione naturali et proportionatus ad excitandum naturalem amorem illius, et tamen obiectum supernaturale, quod non obstat amori naturali, cum et in illo ut volunt, movet amorem naturalem naturali obiecto ubi proportionato: quando enim obiectum amoris non includit. Etiam aplicatur supernaturale.

debet proportionata cognitione naturali sentiri,
quod ut illud amare possint: nullum intellectus creatus
ut ingerere possit intelligibili sibi infinita
proportionatus, licet ignis est ut calefacere possit
passum requirit. Calefacere adaequate infinitum
528 requirit proportionatam applicationem. Major adhuc
ut probo. Deus autem quoad naturam: nam ipsi
ut vero 525 vidimus attribuitur Appetitus, illi
ut naturalis inclinatio erga supremum Deum videri
acquisitum tendere. Sed e contrario ut obiecti supernatura-
litas naturalis amoris non debilitat, supernatu-
rale obiectum cognoscibile a naturali cognitione
neque amabile naturali amore, quod et [illegible]
efficaciter. Amoris naturalis exclusa perinde
obiecti supernaturalitas. Certa tamen ut est
quod et eadem ratione minor. Idem supernaturalitas
obiecti excluderet Amorem naturalem ab
et efficacia, quoniam in eo naturali voluntatis
tali amori naturali debitum [illegible], aut
possibilitas obiecti supernaturalis, cum neque de eo
habeat ut rationis supernaturalis [illegible]
cuius natura, et nulli naturali enti debeat

atque tali Amori naturali absolute et efficaci
quantum est ex parte voluntatis, non debet con-
tinere [illegible] supernaturalitas obiecti supernaturalis
[illegible] [illegible] et quamvis indebitus superna-
turale reddat ille amor, non probetur superna-
turale divinum [illegible] supernaturale, Confirmatur quia super-
naturalitas obiecti non excludit amorem natu-
ralem atque efficacem quantum est ex parte
voluntatis. Confirmatur minor: naturalis enim amor,
quamvis minus absolute et efficax quantum est ex
parte voluntatis ex Respectu suo [illegible] naturalis est,
atque adeo non convenit supernaturalis [illegible] sub illi
hoc obiecto: id quod [illegible] ostendit experientia [illegible]
[illegible] homines [illegible] [illegible] [illegible]
futurione alicuius boni illud [illegible] atque 120
efficaciter [illegible].

Contra [illegible] [illegible]
[illegible] [illegible] [illegible] adversus [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
supernaturalitas obiecti non excludit amorem natu-

ablus et efficax gravitate praeeminens vide-
licet amor e pure naturalis: Quis enim naturali
ter obruit vel vicit amores pure naturales
alis absolutis et efficacem quamvis conam-
ine voluntatis ad magis procurandum acquirendum
que abundantius. in hac graviter praeeminens
sit ei voluntas efficiendi sacramenti Euchari-
stiae aut suscipiendi Baptismi gratia aut
efficacius absolutum assistentiae et. remus hoc
huius ordinis (cuius gratia sive ex Dei promis-
sione alliciat atque alium ad conversionem praeeminens
aut illi variis fiducias absolutissimo Dilecto
suo esse congruenter damnationis, potest et videtur in
hanc et efficacem amorem huius conatus gratiam
ut medius sibi proponitis. Quaquamvis tandem
re affectu quidem omnino naturali. denique
pluribus aliis pertinentibus singularium rerum
aliquibus similibus postulatis existimans vendi
atque omnium posse magno autem pondere
in huius Dei vicinis. quis dubitaverit
praedictis communis hoc ablus, et efficax amor

naturam vitiorum. Qui invidet illis ostentare
magna animi pondus. Ostentans eminentiam
quemadmodum ambiguus ille Simon Ma-
gus pecuniam Apostolis offerebat utramque
naturalis acquireret potestatem Omnium candi[?]
Spiritus Sancti. Quo nullus alius vehemens
intentio ad quem ostentans amoris argutus ava-
rus animus poterat exhibere. 130

Ex dictis ha-
hactenus colligitur a fortiori potestatem appetitus
eliciti naturalis erga beatitudinem naturalem, de
qua in nihil nostro 116 diximus, tum quia
nihil addendum occurrit. Nunc ab oppositis argu-
mentis orationem nostram vindicaturi venit ergo 5.
propositum repellunt argumenta

Caput IIIII.

Quae sibi repellunt argumenta

Tradita [illegible] nostram 131
nostram nostro 120 ponitur argumentis [illegible]

8

dispositione 1a dilectione Dei vero [illegible] & ap-
petitus illicitus efficax est ille qui fertur
in bonum proprijs viribus, atque ex vi illius
deu[illegible] Diligibile atque beatificq Vi-
sionis [illegible] rationis naturae viribus, ut est
[illegible] de fide, & connaturis viribus non dat intro
mun appetitus illicitus et efficax ad dilatas
Dei [illegible] hanc rationem [illegible] [illegible]
[illegible] tamen maiorem quam probare [illegible]
[illegible] in [illegible] relinquit: quae quidem ex parte
137 rationis in predictis fundatis etiam [illegible]

Quo
igitur illos efficaces appetitus dicimus ut compre-
hendimus etiam appetitus efficaces quamvis in [illegible]
[illegible] actu [illegible] [illegible] nostrae omnino
[illegible] fundamento Cautum [illegible] Deum [illegible]
magnum ex parte manifeste fundamentis:
[illegible] enim ex parte nobis [illegible] ut
[illegible] nostras quamvis ex se efficacissimas
frustrari ubi maior [illegible] [illegible] quia
[illegible] vires nostrae ad [illegible] non [illegible]
et bonum [illegible] efficacem appetitum

agant rarò Virtutes in Discipulo [illegible]
experientia vero nunc DD. indicabimus vultus
[illegible] [illegible] [illegible] discipulum ut appa-
rens pravitatis cum opinionis plerumque
falsitatis. unde licet Amor efficax varius ha-
beat circa objectus respectus ut propriis virtutibus
Discipulo habeant tamen tantam efficaciam
sic quamvis obtinet ut in Discipulo [illegible]
[illegible] orbis et [illegible] et fallere [illegible]
tanquam [illegible] [illegible] dicens. informas [illegible]
[illegible] maxime [illegible] [illegible] [illegible]. § 33

Sequitur Q. ij

[illegible] virtutes fundatur in aliqua cognitione [illegible]
[illegible] [illegible] luminis rationis [illegible] [illegible] cogni-
[illegible] ut [illegible] quamvis ex naturali co-
[illegible] creaturarum sequatur [illegible] naturale
[illegible] [illegible] [illegible] causis quamvis [illegible]
causas naturales [illegible] [illegible] naturae
[illegible] cognoscendi [illegible] [illegible] [illegible]
[illegible] Dns [illegible], [illegible] [illegible], ut
[illegible] ingenue [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible].

[illegible]

134 distinctu[m] [illegible] [illegible] causas, quas [illegible] [illegible]
[illegible] [illegible]. inter has causas [illegible] [illegible]
[illegible] Deus [illegible] Deus [illegible] Deus [illegible] [illegible] [illegible]
aliud non prout [illegible] [illegible] rationem [illegible].
[illegible] has causas [illegible]. Deus et Deus [illegible]
[illegible] causas [illegible] [illegible] [illegible] [illegible]
[illegible] videndi [illegible] causas [illegible] [illegible]
[illegible] naturalis [illegible] [illegible] videndi Deus [illegible]
[illegible] [illegible] videndi [illegible] causas [illegible]
[illegible] videndi [illegible] Deum [illegible] [illegible]
con illas [illegible] naturale [illegible] [illegible]

135 [illegible] [illegible] [illegible] 128.

[illegible]

[illegible] et in consequenti [illegible] minor arguitur, ut in
numero 128. vidimus [illegible] [illegible] [illegible]
[illegible] [illegible] appetitus naturalis [illegible] [illegible]
supernaturalis Dei visionis. [illegible] appetitus ille
fundatur in cognitione naturali [illegible] naturalis [illegible]
Dei [illegible] supernaturalis cognitionis. [illegible]
[illegible] [illegible] [illegible] fundari debet [illegible]
[illegible] [illegible] in naturali [illegible] cognitione Dei [illegible]
quam [illegible] minor negat. [illegible] in
supernaturali [illegible] fundari; [illegible] naturali cogni-
tione fundari [illegible] [illegible] appetitus

nalis insufficax. vel gratia efficax. deinde
habitus fidei in auxilio superiali Dei vi ...
pt ... fidem præstare, propter authoritatem reue-
latam. De supernat. tali ... de tali possibilit.
atque adeo naturali rationis lumine cognoscit
beatitudinem futuram ... ut ... ... ultimo
... quis negat, pro ... hominis ... apprehe-
ndente intrinsece non efficaciter quamvis ... expe-
rientiis ... quam ... ... In
... itaque ... ... abstinere ... ...
... ergo ... ... que ... ...
lumine rationis ... non de cognitione ...
... et ... naturali lumine rationis ... ...
... non de cognitione ... ... denique omnia
... ...

Arguitur 3o si vis 236
... nalis ... ... et efficacia ...
... ...
... auxilio supernaturali gratiæ ad ... ...
... Pelagianorum ... ...
... gratiæ ... ex gratia: ... ...
... nalis ... ... et efficaci
... ...
... illis ... ...

exiunt [illegible] ig[illegible] enim [illegible] ad [illegible]
supernatural. [illegible] diuidunt in efficaci vi [illegible]
[illegible] (Sr...) n. ponunt [illegible] adm[illegible] illa diuidunt
appetit. [illegible] per supernaturalis auxilia ag[illegible]
magis supernaturales quam in [illegible] [illegible] media ne-
cessaria ad salutem consequendam: g admittunt [illegible]
a [illegible] naturale diuidendum per supernaturalis, id est de
[illegible] gratia non ex gratia [illegible] [illegible] [illegible]
[illegible] nobis [illegible] minor [illegible] [illegible]
authoribus manere [illegible] [illegible], [illegible] [illegible]
[illegible] di omni [illegible] [illegible] [illegible] [illegible]
D[illegible] in [illegible] [illegible] [illegible] minor: [illegible]
[illegible] appetit. [illegible] auxilia supernaturalia [illegible]
gratia [illegible] [illegible] vi [illegible] appetitiuum [illegible]
[illegible] D[illegible]. app[illegible] [illegible] [illegible]
[illegible] ad [illegible] [illegible] maior [illegible]
[illegible] minor [illegible] [illegible] maximo
[illegible] [illegible] in D[illegible] consequens [illegible]
ab[illegible].

§. 25 [illegible] dice tamen hoc [illegible] [illegible]
[illegible] (P) [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] quaes-
tat [illegible] [illegible] de gra. libro [illegible] [illegible]
[illegible] [illegible] [illegible] supernaturalis

appetitus absolutus et efficax consequendi super-
naturalis beatitudinis includit virtualiter volitionem
consequendi media omnia ad talem finem
necessaria. Sed hoc probatur esse fidei repugnat. Ergo
[illegible] repugnantia naturalis ille appetitus absolutus
efficax. Confirmatur. Quia maior in [illegible] propria satis
revidetur: nam absolutus et efficax finis intentio
includitur virtualiter in electione, aut inquisitione
medii necessarii ad consequendum illum; ita ut [illegible]
talis [illegible] [illegible] voluntas [illegible] electio-
nem aut inquisitionem medii consequendi
et obtinendi finis efficaciter intentus. Sed
[illegible] naturalis appetitus consequendi supernatura-
lis beatitudinis includit virtualiter volitionem
consequendi media omnia ad talem finem necessaria
appetitus ille elicitus [illegible] [illegible] [illegible]
[illegible] ad effectum credendi [illegible] [illegible]
[illegible] fide supernaturali ad effectum [illegible] spei
et charitatis supernaturalis, prout [illegible] [illegible]
sunt media necessaria ad supernaturalem beatitudi-
nem, [illegible] naturae viribus [illegible] [illegible]
[illegible] fidei et [illegible] [illegible] quae omnia

in Conciliabulis damnant Canones Arau-
sicani Concilii [illegible] [illegible].

13° D. Adue-
[illegible] [illegible] [illegible] quantus quantus [illegible]
[illegible] [illegible] quod est [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] appetitum [illegible] [illegible]
[illegible] beatitudinis [illegible] appetitu [illegible]
[illegible] [illegible] fidei et [illegible] [illegible] necessarius
ad [illegible] beatitudinem consequendam [illegible]
[illegible] cum voluntati [illegible] inclinare et
[illegible] [illegible] ad Deum [illegible] [illegible] [illegible]
[illegible] et [illegible] [illegible] affectum. et [illegible]: [illegible]
in Dulcio et [illegible] [illegible] quando a[illegible]
[illegible] ac definiunt [illegible] [illegible] naturaliter in
[illegible] id est spiritus sancti [illegible] [illegible]. Deus
initium fidei, et affectum credendi non [illegible]
[illegible] [illegible] [illegible] [illegible] et in [illegible] [illegible]
[illegible] ut [illegible], ex canone 5. Conc. Arau-
sicani [illegible] ubi damnatur qui dixerit [illegible]
[illegible] fidei [illegible] credulitatis [illegible] [illegible]
[illegible] [illegible] inesse. Deponat [illegible] [illegible]

ppstolas ad Episcopos Salisburiensem [illegible]
[illegible] pro Dunono [illegible] ut aliquid boni et vellem
[illegible] meus et facere [illegible] habet Sanc
[illegible] communione [illegible] famulus [illegible]
[illegible] dubium non [illegible] bonas agentes
[illegible] Deo et [illegible] nihilum
voluntas [illegible] multus [illegible]
[illegible] Aquinas [illegible]
huc velim addere. plura [illegible]
[illegible] Dei gratia [illegible] 130

[illegible] aliis omnibus [illegible] natus [illegible]
[illegible] nimis indulgere videntur [illegible]
[illegible] quendo maxime [illegible]
[illegible] omnia ad
[illegible] finem [illegible] [illegible] aut in
[illegible] ad exequendum: [illegible]
[illegible] ad exequendum [illegible]
omnino [illegible] maius. ad [illegible]
[illegible] natus [illegible]
[illegible] naturas [illegible]

ad a [illegible] ordinat [illegible] ad a [illegible]
[illegible] rationaly ad exequendum [illegible] supernaly [illegible]
[illegible]: ad a [illegible] rationaly natura.

180 Hanc

dispono Solutionem [illegible] felicioni [illegible]
ana ratio [illegible] [illegible] omnis omnis
no natura [illegible] hisy ex illis [illegible]
viribus [illegible] gratis [illegible]
et [illegible] rationaly [illegible] ad promovendum et [illegible].
[illegible] ad [illegible] [illegible] et beatitudi
nis supernalis negotium. [illegible] et [illegible] fide [illegible]
durent [illegible] supernalis [illegible] [illegible]
[illegible] sunt [illegible] natura. unde [illegible]
nation supernaliter [illegible] [illegible]
[illegible] [illegible] rationaly [illegible] ad consequendam
et [illegible] determinare ad executionem media rationa
li nam Aliequin [illegible] [illegible]
[illegible] viribus [illegible] supernaly [illegible]
naly [illegible] ably et efficacione [illegible] esse con
sequendi supernaly beatitudinis [illegible] viribus
[illegible] rationalem ad exequendum media na
[illegible] rationaly ad exequendum media
supernalia. [illegible] humana [illegible]
[illegible] manus ad exequendum [illegible]
medium [illegible] viribus [illegible]
ut [illegible] ad consequendum supernaly beatitudinis

nitamen manet debatas ad exequendum ... rationale huiusmodi ... addicti
... ratio est: nam ... dictanti ...
... ... imperatas.
repugnat autem ... apprehensionem ... debatas ... executionem ... repug
nat quod indebitus ut indebitus ... huiusmodi ...
... ... Dei
... eggrat ... praenotatas ...

DISPUTATIO IIIII.

De actu beatificam possessionem Dei constituente

CAPUT I

Praenotata ad ... proponuntur

Primo supponendum est ex ... 191
beatitudinis ... ex obiectiva et formali ...
ex summo bono ut possesso ... beatitudo
... summo bono ...
... hac ... beatitudinis ...
... Divinitatis quae ... bonum ...
... ...

primis firmis, nobis a benignitate obiectiva beatitudo
ab iniquitate firmiter remota beatitudinis
nostrae habitura ut [illegible] beatitudinis
formalis appellationem. ab aliis appellatur beatitudo
creata. ab aliis beatitudo qua in finis [illegible]
[illegible] est haec [illegible] beatitudinem ad [illegible]
[illegible] obiectivam. appellatur in aliis Theo
logis capite 26 [illegible] [illegible] [illegible]
finis intrinsecus quo nimirum beati sumus. Obiectiva
qualitativa finis qui ab eodem [illegible] extrinsecus id est
obiectivam beatitudinem. Sic appellatur a Durando
atque etiam finis ut acquisitio et obiectiva finis
ut res acquisita. ab aliis dicitur finis ut adeptio
et obiectiva finis ut res. Denominationes plures [illegible]
[illegible] placet Raimundus in Philosophia morali [illegible]
[illegible] num 2002.

182 Dicendum [illegible] [illegible] [illegible]
[illegible] [illegible] maiori et corpori [illegible] spirituali [illegible]
intus et vultus [illegible] et theologus [illegible] Tho
[illegible] ex antiquis quos impugnare [illegible] [illegible]
[illegible] [illegible] respondendum omnium theologorum [illegible]
[illegible]. [illegible] ad formalem beatitudinem [illegible]
[illegible] [illegible] [illegible] [illegible] attributum [illegible]
[illegible] [illegible] Deum [illegible] [illegible] [illegible]
amans [illegible], nemo qui videns [illegible] amare et [illegible]
[illegible] [illegible] [illegible] [illegible] quia [illegible] ex
[illegible] [illegible] [illegible] [illegible], et [illegible]
[illegible] [illegible] et [illegible] [illegible] [illegible] [illegible]

inde oritur in praecenti [illegible] sane multi [illegible]
[illegible] sunt [illegible] tum circa formalem [illegible]
[illegible] beatitudinis circa formalem [illegible]
[illegible] unico praedicatu actus alterius Distincte
[illegible] beatitudinis formalis [illegible] integralis
aut Optimalem statum aut perfectionem [illegible]
[illegible] in omnibus [illegible] praedicatis [illegible]
[illegible] et [illegible] praecinctis [illegible]
[illegible] vocabulo [illegible].

L[illegible]

[illegible]tudinis formalis [illegible] Distinctionem [illegible]
[illegible] itamul[illegible]
[illegible] explicandus. [illegible]
[illegible] hominis [illegible]
[illegible] quam [illegible]
[illegible] Granado [illegible]
[illegible] 233 [illegible]
[illegible] formalis beatitudinis. [illegible] Dominus [illegible]
[illegible] definitio [illegible]
[illegible] diligunt et [illegible]
[illegible] in eo qui [illegible]
[illegible] nunciant [illegible]
[illegible] 100 [illegible]
[illegible] ex utraque [illegible]

beatitudinis [illegible] Doctrinis [illegible]
[illegible] et [illegible] in maxime D[illegible]

Ex dictis e-
[illegible] prudentis intellectus [illegible] quatenus exclusiva
amoris [illegible] quatenus [illegible] exclusivus: [illegible] qua-
tenus [illegible] ad D[illegible] docet igitur in
utroque [illegible] actu Doctrinae beatitudinis formalis
[illegible] hanc docuerunt. D. Bonaventura in
[illegible] distinctione 49 articulo [illegible] quaestione 5 [illegible] Albertus
Magnus, Thomas, D. Augustinus, Richardus
Paludanus, Marsilius, aliique multi ex antiquis
quos refert [illegible] Ximenez [illegible]
[illegible] S[illegible] beatitudinem [illegible] his accedunt
Molina, Lessius, Becanus, et alii quos [illegible]
[illegible] disp. [illegible] audit et [illegible]
[illegible] Synopsis universalis theologorum
parte [illegible] Caragrasio [illegible]
[illegible] ex [illegible] Conincq disp. [illegible]
[illegible] Oviedo [illegible] Mastrius disp. [illegible]
[illegible] quaestione 12 articulo [illegible] et alii [illegible]
ant. Subtilis Doctoris quem [illegible] 13
docuisse [illegible] beatitudinis [illegible] principa-
lius [illegible] aut fruitione [illegible]
[illegible] concludent [illegible]
[illegible] Doctrinis beatitudinis de quo [illegible]
[illegible] Explicit [illegible] Sententia
Christi et [illegible]

Caput IX

Sententia collegii et authoritate probatur

Q[uamvis] [illegible] [illegible] 195
præcedenti numero ex aliis [illegible] [illegible] utrique beatitu-
dinis [illegible] gratiæ [illegible] D[ei] [illegible] ratione intuitiva et
ac voluntatis [illegible] [illegible] [illegible] una quæ [illegible]
[illegible] [illegible] ordine ab æterno [illegible] [illegible]
rationis [illegible] [illegible] Augustinus libro 8 [illegible]
ordine [illegible] D. [illegible] in [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] voluntatis [illegible]
[illegible] [illegible] [illegible] ratione [illegible] [illegible]
[illegible] [illegible] beatitudinis [illegible] [illegible]
[illegible] [illegible] D[ei] [illegible] [illegible]
[illegible] [illegible] ratione intuitiva [illegible] [illegible]
numerus [illegible] [illegible] actu voluntatis

utuntur [illegible] videlicet [illegible] [illegible] [illegible] Deus
de quo [illegible] beatitudine [illegible] [illegible] iam a
[illegible] deliberamus [illegible] Math. 5. 8. [illegible] mundo

196 corde [illegible] Christus Dominus dicit [illegible] beati qui
[illegible] Deum videbunt [illegible] [illegible] [illegible] [illegible]
[illegible] dicit [illegible] beatitudinis [illegible] [illegible] gaudium [illegible]
[illegible] Math. 25. [illegible] [illegible] intra in gaudium
Domini tui [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] attribuit
[illegible] Aquinus libro [illegible] [illegible] cap. [illegible] [illegible]
[illegible] beatitudinis [illegible] [illegible] [illegible] ad [illegible]
et [illegible] cognoscamus [illegible] et [illegible] [illegible] [illegible]
invenerunt [illegible] [illegible] [illegible] beatitudinis [illegible]
Augustinus et [illegible] [illegible] confessionum cap. [illegible]
[illegible] [illegible] gaudium [illegible] beatam vocant [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] beata vita [illegible]
[illegible] [illegible] et [illegible].

161 [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] formalis nostra beatitudo [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] beatitudinem formalem ad
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] illorum [illegible] [illegible] [illegible] [illegible] [illegible] bea-
titudo nostra formalis [illegible] [illegible] [illegible] [illegible] bea-
titudinis formalis [illegible] [illegible] [illegible] [illegible] [illegible]
ita [illegible] [illegible] [illegible] beatitudo nostra formalis
ut in eo [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
formalis beatitudinis Augustinus [illegible] [illegible] [illegible] [illegible]

dicit requirit [illegible] [illegible] [illegible] [illegible]
beatitudinis [illegible] atque ille [illegible] [illegible] utrumque [illegible]
[illegible] [illegible] in beatitudine si quidem [illegible] ad beatitudinis
ie aliquid adaequat [illegible] [illegible] beatitudinis.

Quaerit 138

[illegible] atque utrumque actus in vacuis [illegible] exprimi
[illegible] utrumque [illegible] in statu beatitudinis
[illegible] id [illegible] [illegible] in [illegible] et actus [illegible]
[illegible] perfectio integralis [illegible] [illegible] [illegible]
[illegible] actus [illegible] in [illegible] [illegible] in beatitudinis
status [illegible] non [illegible] autem perfectionis integralis
[illegible] tamen [illegible] [illegible] [illegible] enim [illegible]
[illegible] [illegible] [illegible] [illegible] esse beatitudo unum
ad quae alter [illegible] sed quod [illegible] [illegible] in [illegible]
[illegible] actionis colligi in divisione [illegible] [illegible]
[illegible] [illegible] [illegible] colligi nequit alterum [illegible] in divisione
beatitudinis id [illegible] colligi debet [illegible]
de esse.

Quaerit [illegible] [illegible] [illegible] [illegible] 139
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] atque [illegible] [illegible] beatitudinis [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]

9

ex Sacris literis constat illum requiri in
formationibus his in sacris literis [illegible]
ex omnis supernaturalis quas [illegible] a fide credimus
id implet enim [illegible] non [illegible] [illegible]
[illegible] [illegible] enim [illegible] [illegible] et [illegible] [illegible] [illegible]
[illegible] aliud [illegible] beatitudinis [illegible] non [illegible] [illegible]
[illegible] et sectas [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] neque [illegible] in Sacris literis
[illegible] omnis [illegible] [illegible] [illegible] [illegible]
[illegible] debebant.

150 Resp. ad Rildas [illegible]
[illegible] §. 11 num. 18 [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
non [illegible] amore beatitudinis [illegible] [illegible] [illegible]
[illegible] non [illegible] [illegible] beat. [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] amor [illegible] [illegible] beat. [illegible]
[illegible] [illegible] [illegible] amore non [illegible] [illegible] beatitudinis [illegible]
[illegible] [illegible] non [illegible] [illegible] [illegible] [illegible] Rildas
satis facit [illegible] [illegible] [illegible] [illegible]
[illegible] et sub [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] tamen
[illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible]
ut [illegible] [illegible] [illegible] [illegible] atque Sacrae literae
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] beatitudinis [illegible] [illegible] [illegible] [illegible]
ut [illegible] Rildas [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
illa tradunt [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] a [illegible] [illegible] quamvis [illegible] [illegible] [illegible]

sine mentione amoris [illegible] Karissimi [illegible]
visus afuerit. Beatitudinis [illegible]
[illegible] beatitudinis [illegible] ex [illegible]

(6) Quae
[illegible] utriusque simul [illegible]
[illegible] beatitudo sic Psalmo 35 [illegible]
[illegible]
[illegible] illuminat tuo vultu lumine [illegible]
[illegible] videbimus [illegible] lumen [illegible]
[illegible] quia illud [illegible]
[illegible] Sancti [illegible]
lumen quod illuminat [illegible]
[illegible] 31 utrique [illegible]
[illegible] beatitudinis [illegible]
Deum videre. [illegible] et [illegible]
et Bernardus epistola 18 tractans illud Apostoli ad
Colossenses 3. [illegible] abundantia Christi
in Deo [illegible] quia nec dum [illegible]
[illegible] plene [illegible]
[illegible] et [illegible]
[illegible] et infra: [illegible] adhuc [illegible]
fides et [illegible] Divinat [illegible]
et amore [illegible]
[illegible] beatitudinis [illegible]
[illegible] cognitione et de [illegible] et
[illegible] beatitudo
[illegible] et [illegible] aliam [illegible]

sanctus [illegible] et Hyeronimus [illegible] sanat [illegible]
[illegible]

151 Ad Secundum dicendum nec Benedictus XII qui in extravaganti quae refertur [illegible] Alfonsus de Castro vobo Beatitudo [illegible] Ca[illegible] quem visionem et fruitione definit. quod [illegible] hora decedentes [illegible] [illegible] [illegible] [illegible] quae [illegible] fuerint; [illegible] quod [illegible] visione et fruitione [illegible] vera beati [illegible] Catechismus Romanus [illegible] Beati [illegible] quae [illegible] beatitudinis [illegible] [illegible] [illegible] [illegible] [illegible] quid [illegible] beatitudo quam [illegible] nomine [illegible] [illegible] [illegible] [illegible] cuius [illegible] fruamur. At

152 [illegible] Divus Augustinus [illegible] [illegible] [illegible] ad [illegible] visione [illegible] amore [illegible] ad [illegible] beatitudinis et ut [illegible] spiritus sanctus [illegible] beatus [illegible] beatitudinis [illegible] [illegible] spiritus sanctus [illegible] [illegible] [illegible] [illegible] beatitudinis [illegible] ad [illegible] charitas [illegible] beatitudinis quantum ad [illegible] quantum ad [illegible] beatitudinis [illegible] [illegible]

ipsi habeas in Caput 25 Math. ad illa verba: Ame
39 Dico vobis quia super omnia bona sua constituet eum. Sanchez
D. Paradisi, ex premiis. Beatitudo potius quod
formaliter dicitur, potest dicere aliquis in uno
premio et aliquod aliud bonum: Et ut dico quod
in alio sit dicatur premium, gaudium tamen est fi
nale premium. Sicut vero ut premium excludens
desiderium nostrae voluntatis quia omnia praemia idest omnia
accidentalia beatitudinis gloriosae: hic eminens premium
dignitatis loquitur Sanchez D.

Angeli quidem

ineffabiliter illius voluntatis ad accidentale premium perinent
etiam concurrunt gloria corporis et alia dona eius
accidentalia cum Angelis D. in suis disputationibus de
gratiae S. autem corpore, sed animae loquuntur:
unde quod premium animae hominis, quod cuiusque beatitudini
tribuit animas. Quantum autem ad Dominum
inquantum est frater fructus ut dicit et amabit
Salas uno, deinde et in xvij Stephanus Theologias.
Tertio 3 ratione probatur eadem ratione.

Caput 3.

ratione probatur eadem sanctitas. 159

beatitudinis formalis. Dicitur intellectualis quia formaliter
constat Deus ut est obiectum verae beatificum, id est
Deus ut est obiectum verae beatificus formaliter constat autem
intellectus simul et voluntatis: quae utraque haec ratione
est. Dicitur verae beatitudinis formalis, quia aliquis
et materia patet. Deus trinus ut est obiectum verae beatificus
formaliter constat causis beatificandi tam
actus creaturis in ipsa creatura beatitudinis formalis. minor
probatur: Deus trinus ut est obiectum verae beatificationis
formaliter summum bonum verum, id est formaliter est ratio
summum bonum verum formaliter constat actus intellectus simul
et voluntatis: quia est obiectum verae beatificus formaliter
constat actus intellectus simul et voluntatis. Consequentia
[illegible] necessaria, quae dicitur satis [illegible]
probabiliter [illegible] formalis ratio Deus trinus
quia est bonum [illegible] contraria [illegible]
intellectus summus sub ratione boni, [illegible]
[illegible] ratione boni ratione [illegible]
summum [illegible] bonum [illegible]
[illegible] ac utraque [illegible] ratione
boni summum ratione veri [illegible] et Deus
cum bono summo [illegible]
utriusque verae [illegible] Deus [illegible]
[illegible] debet [illegible] boni

summum verum in quo requiescit intellectus et in quo requiescit voluntas. Probatur veritas conclusionis.

Dico 2° primum

objectum primum ut verum formaliter denotat actum intellectus et ut bonum formaliter denotat actum voluntatis: et explicatur utrumque simul formaliter, formaliter denotat actum intellectus simul et voluntatis: Probatur, ut formaliter est summum bonum verum formaliter denotat actum intellectus simul et voluntatis utrumque ratione sequitur ex primo: objectum primum ut verum formaliter denotat actum ad quem formaliter movet ratione veritatis ut ab omni alia formalitate distinctae: et ut bonum formaliter denotat actum ad quem formaliter movet ratione bonitatis ut distinctae ab omni alia formalitate. Sed ratione veritatis ut ab omni alia formalitate distinctae movet formaliter tantum ad actum intellectus, et ratione bonitatis ut distinctae ab omni alia formalitate movet formaliter ad actum voluntatis: ergo ut verum formaliter denotat actum intellectus et ut bonum formaliter denotat actum voluntatis. 158

Regula

Deus ut bonum denotari formaliter actu intellectus: nam Deus ut bonum cognoscitur et ut bonum videtur a beatis per visionem, sicut quae, ... 159

Condonare sufficienter actus pertinentes nam cum Deus sit verus amator tam intra quam in Calvario. Cerebant olim aliqui ad ... [illegible] argumentum in deque colligebant ubi libet actus attingi sufficienter Divum est summum bonum verum atque adeo ubicumque libet cum sufficienti beatitudinis. Sicut et tota fuit Philosophia contra relata num. 128. ad hujus doctri-
nae est fabrica et quamvis est vera nobis ... [illegible]
... producit quos obicere utcumque nullo ne
158 gentium bibitur dicendo.

Lectis falsa illa doctrina

Deus enim est [illegible], condonat sufficienter illus ... a
causa motiva ratio est bonitas ... [illegible]
... velut quatenus Deus illius ... actum condonat
sufficienter ... in ... [illegible]
applicatione ... [illegible] ... bonitas
... veritatis et motiva ... voluntatis ... [illegible]
... bonitas objecti. Deus est bonus ... condonat
alius actus intus et est verus ... condonat sufficienter
voluntatis ... [illegible]
R. tas ... cognitionis quamvis relinquat bonitas
... objecti ... movere. quam tamen mo-
... veritas, ... cognitas relinquat ...
... bonitas ... [illegible] est.
bonum enim ... cognitum ... cognitionis
... bonum ... cognitum ... [illegible]
... licet ... bonitas ... cognitas

[illegible] [illegible] ut amabilis [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
quia bonum [illegible] [illegible] [illegible] [illegible]
[illegible] et amabile [illegible] [illegible]

Dices et 159
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] ut [illegible] ut [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] amore ut amatus [illegible]
[illegible] [illegible] est bonum [illegible] [illegible] [illegible]
[illegible] [illegible] cognitio ut est amabilis, [illegible]
amor: [illegible] formaliter [illegible] obiectum cognitus [illegible]
cognitio ut est amabilis, [illegible] est bonum, [illegible] amor: [illegible]
tanquam formale [illegible] [illegible] obiectum, [illegible]
[illegible] ut bonum denotat formale [illegible] [illegible] [illegible]
[illegible] cognitione [illegible] legitime [illegible] [illegible]
[illegible] nomine [illegible] anima formaliter denominatur [illegible]
[illegible] obiectum passive [illegible] etiam [illegible] anima [illegible]
[illegible] cognitione cognitum [illegible] amore amatum denominatur 160
[illegible] formaliter.

Rursus quamvis [illegible] [illegible] [illegible]
[illegible] videmus [illegible] adhuc [illegible] [illegible] [illegible]
[illegible] [illegible] ut [illegible] loco [illegible] [illegible] [illegible] 155.
[illegible] arguitur. [illegible] Deus ut bonus denotat formaliter [illegible]
[illegible] [illegible] [illegible] denotat formaliter [illegible]
[illegible] [illegible] [illegible]: [illegible] summum bonum [illegible] denotat
formaliter [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] quia [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

18

beatificatur, quia Deus ut Trinus vere beatificus
consideratur formaliter utrumque simul ac completive
est. Deus utique est visibilis beatit[udinis] grandis, ergo beatificus
beatitudinis erat, quam formaliter consideratur Deus
ut est obiectum verae beatitudinis: quando utroque simul
attingitur videlicet et virtutibus, est formalis beatitu-
dinis titulo: cum tamen uno non attingatur esse: Deus
est.

161 Q. 6

Est ad nostram rationem: ... beatitu-
dinis formalis Deus ut ... in illo actu quo formaliter
attingit, formalis capacitas naturae radicis ad beatitu-
dinem: ad cuius capacitas naturae radicis ad beatitu-
dinem beatificat formaliter utroque simul attingi
internum et virtutibus, et non utroque simul
beatificatur formaliter; quia utroque simul attingit Deus
est vera beatitudinis formalis. Ita et vice versa pro-
batur: capacitas enim capacitas naturalis ad beati-
tudinem est capacitas radicis potentiae: ... natura
tamen ... beatitudine ... ... radicum
potentiarum, atqui capacitas radicis potentiae beatificat
formaliter utroque simul attingi, et non utroque simul
beatificat formaliter: quia capacitas naturae
radicis ad beatitudinem beatificat formaliter utroque
simul attingi et non utroque simul beatificat for-
maliter. Minor probatur: capacitas enim ... potentia
beatificat formaliter, ... formaliter ...
... formaliter ... utroque simul attingi, et non
utroque simul ... formaliter; ... formaliter
beatificarunt utroque simul attingi ...

[illegible] simul beatificat formaliter. Probatur minor:
[illegible] caritas omnis ratio, potentia [illegible] satiatur quietatur
[illegible] videtur pariter actus, sed caritas radicaliter
potentia non nisi per utrumque simul actum formaliter si
vel. ergo non nisi per utrumque simul actum formaliter sola
[illegible]: neque potest neque per intellectum denominat formaliter
[illegible] voluntas per [illegible] quae per [illegible] denominat
formaliter, [illegible] intus;

[illegible] Et quod [illegible] significat [illegible]
[illegible] [illegible] visione [illegible] Deus est vera 162
beatitudinis formalis, [illegible] ratio [illegible] Deum adipis-
citur [illegible] quietat radicaliter appetitus. [illegible]
[illegible] actus simul [illegible] ratio natura [illegible]
[illegible] et quiescat radicaliter appetitus: ergo non nisi in utroque
[illegible] actu simul Deus est vera beatitudinis [illegible]
[illegible] Probatur minor: videns non clare summum Deum bonitatem
[illegible] creatura [illegible] amor [illegible] impeditur
ad amandum, quiescere non potest radicaliter appetitus [illegible]
[illegible] quiescere potest [illegible] amor illo [illegible]
[illegible] beatifico [illegible] visione [illegible]
[illegible] illo amore [illegible] per hoc [illegible] formaliter
[illegible] aliud [illegible] [illegible] permanent
[illegible] creatura [illegible] Deum [illegible] sicut
ergo non nisi per utrumque [illegible] actus simul [illegible] 163
[illegible] appetitus.
utraque [illegible] liquet;

Item [illegible] videtur
[illegible] bonum [illegible]
[illegible] summum bonum [illegible] radicaliter [illegible]
[illegible] summum [illegible] [illegible]

et inquietudines [illegible] tanti boni [illegible] dixit [illegible] [illegible] [illegible] [illegible] [illegible] ab amicitia boni [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] amore [illegible] [illegible] ipsam visionem [illegible] [illegible] [illegible] divinae nunquam amabit [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] divinae [illegible] [illegible] charitatis [illegible] [illegible]. Caput [illegible] dissolvunt argumenta excludentia actus voluntatis ab essentiali beatitudinis [illegible] constitutione

Caput IIII.

Dissolvuntur Argumenta excludentia actus voluntatis ab essentiali beatitudinis constitutione

162 Sed [illegible] [illegible] sententiae [illegible] [illegible] [illegible] [illegible] adducunt [illegible] [illegible] [illegible] argumenta [illegible] [illegible] [illegible] [illegible] beatitudinis [illegible] [illegible] [illegible] voluntatis [illegible] a constitutione [illegible] beatitudinis excludere [illegible] [illegible] [illegible]

actu ac voluntatis. Aut unde unus formalis beatitu-
dinis operationem in utroque [illegible]
arguti igitur. [illegible]
commendat [illegible] quod diximus [illegible]
negotiatum aggrediar.

Habent itaque locum [illegible] 165

Aquinas in illud Psalm. 16 et satiabor cum appa-
ruerit gloria tua: sicut [illegible] magnum [illegible]
mus quando [illegible] Atquimeus
[illegible] formalis beatitudinis: [illegible]
[illegible] formalis beatitudo [illegible]
a Aquino [illegible] includi [illegible] ad [illegible] formalis be-
atitudinis actus voluntatis: Alioquin cum excludere-
mus et includendo deberet: nam includi [illegible]
ut [illegible] 136 et 551. satis liquet. Atque [illegible]
[illegible] dixit Aquinas [illegible]
[illegible] 32 dixit [illegible]
tione meus summam ut eo [illegible] definivat
[illegible] quid [illegible] cap. 5 [illegible] libri [illegible]
[illegible] quam [illegible] Vellis [illegible]
[illegible] excludi simul et includi dixerit Aquinas [illegible]
[illegible] ut [illegible] nobis [illegible]
excludendum [illegible]
[illegible] productus [illegible] excludi [illegible]
[illegible] quoque produximus et pluribus [illegible] productis
[illegible]
formalis beatitudinis ab Aquino inclusus fuisse [illegible] 166
[illegible] factus anno 125.

At hic itaque [illegible]

[illegible] ejus [illegible], nam [illegible] magis [illegible] c. [illegible]
[illegible] Distinctionis: natura eam [illegible] [illegible]mentum:
[illegible] magis [illegible] ex Distin[illegible] et illam
[illegible] eam [illegible]mentum [illegible]. [illegible] Causa
comparativa: [illegible] magis [illegible]
[illegible] [illegible] Distinctionis [illegible] adequatus D
[illegible] magis [illegible]
[illegible] ex Distinctione [illegible]: quia [illegible]
cas Distinctiones [illegible] alias [illegible]
[illegible] aut premii [illegible]
aliis [illegible] [illegible]
scilicet [illegible] beatitudinem [illegible]
[illegible] [illegible] quatenus [illegible]
beatitudinis [illegible] radicalis quatenus [illegible]
[illegible] et [illegible]
[illegible] aliquid [illegible] neque [illegible]
[illegible] [illegible] excludendum
[illegible] quidquid [illegible]
[illegible] Dicitur in primum [illegible] omnia
bona [illegible].

165 [illegible] D[illegible]

[illegible] D. [illegible]
[illegible] ad id quod [illegible] beatitudinis im[illegible]
[illegible] a Distinctione [illegible]
[illegible] beatitudinis excludit [illegible] volun[illegible]
[illegible] Angelicus [illegible] quod [illegible]
Aquino [illegible] num. 165 nullas [illegible]
[illegible] excludi [illegible] a Distinctione [illegible] beatitudinis [illegible]
[illegible] [illegible] includi [illegible]
[illegible] includi [illegible]
num. 153 et 152 ad [illegible]

[illegible] negare quod formalis beatitudo consistat in visione vel dilectione principaliter, aut amore sicut omnes Angelicus D[octor] in utroque ac Dominus hic conciliatione tamen principaliter ut fusius explicat libro 3° D[e] hac ente, ergo [illegible] ad quem cognosci sunt ingredientes ergo beatitudine Dei dicitur tale parte quae actu [illegible].

Dicitur 3. beatitudo formalis est actus ille qui est formaliter acquisitio et possessio Dei. Sed talis actus est intellectus, qui formaliter acquirit et possidet Deum; ergo talis actus intellectus est formalis beatitudo. Minor probatur: nam intellectus suis actibus agit et acquirit bonum quod deinde voluntas fruendo possidet; voluntas autem non agit bonitatem obiecti, sed ab illa potius agitur et trahitur. 168

Reflectendo mens nostra 169
[illegible] in praesens reducitur. Reflectendo est quia non ergo [illegible] fiat adaequatio intra rem nostram [illegible] adsit, et agit obiectum, sed etiam voluntas [illegible] atque alterius nimium [illegible] reprobare aut [illegible] voluntas tribuere, affirmare aut contrahere. quae omnia docent in voluntate ab obiecto omnino [illegible] dum agitur agit. Probatur quod Sancti Patres Theologi fatentur amorem communem amantis cum amato aut etiam [illegible] forma [illegible] quando [illegible]. Quin autem dicatur unio non solum unius neque [illegible] amor quod praedicabat Apostolus, quando ad Galatas [illegible] dicebat vivo autem, iam non ego, vivit vero in me Christus. Amore [illegible] [illegible]

bonum cum necessitatem, quibus addititur hac ratione Dominus 16. qui manet in charitate in Deo manet et Deus in eo nam nihil debet amor illum ad felicitatem Dei sub ratione summi boni visionis [illegible] nunc Dei.

150 Dicunt 3o clara visio Dei [illegible] summi boni intuens beata est in actu summo [illegible] dine. Dei beatitudo sub ratione visione Dei. [illegible] sum mi [illegible] maximum dans [illegible] minorem: [illegible] tie [illegible] adaequata beatitudo [illegible] negatur: [illegible] me [illegible] ltitudine Dei [illegible] beatitudo [illegible] duabus [illegible] ab [illegible] consequentia.

151 Dicit 3o [illegible] aliquis dicunt quod est intuitiva beatitudinis ratione magnum gaudium de Deo ut [illegible] vi [illegible] hic quod non est intuitiva beatitudinis [illegible] [illegible] aliquis [illegible] intuitiva beatitudinis [illegible] [illegible] talis enim quod non [illegible] Dei [illegible] intuitiva beatitudinis [illegible] [illegible]: talis enim quod [illegible] [illegible] et [illegible] Dei [illegible] Dei [illegible] [illegible] frequenter [illegible] dominus [illegible] hunc [illegible] [illegible] [illegible] aliquam [illegible] et [illegible] aliquam. [illegible] [illegible] [illegible] Deum [illegible] quod et [illegible] nulla est [illegible] nulla [illegible]: tale gaudium [illegible] actualis [illegible] vitae. [illegible] [illegible] gaudium [illegible] [illegible] actualis [illegible] [illegible] [illegible] actualis [illegible] [illegible] actualiter)

spes est actio (in vita) obliquae [illegible] Sententia stabilit talis [illegible] partionis. Dicitur spes simul [illegible] partiones intuitu spei in [illegible] 169. [illegible]

Dubium 6um. [illegible] antiquandum [illegible] 152
[illegible] corporis visionis. Dicimus est Beatus [illegible]
beatitudinis fructus: [illegible] naturae
ante illud gaudium hic beatitudinis fructus [illegible]
non [illegible] gaudio [illegible] [illegible]
[illegible] Concedendo [illegible] inadaequatam beatitudinem, negando [illegible] adaequatam. et [illegible] in [illegible] non [illegible] adaequatae [illegible] beatificante: [illegible] illius [illegible] ab altera.

Dubium 7um. beatitudo 153
fructus est [illegible] illa [illegible] privatio [illegible] damni [illegible] damni [illegible] privatio visionis [illegible] damnatus [illegible] damni: [illegible] Beatitudo fructus est visio Dei [illegible] minor: [illegible] damni [illegible] inadaequata [illegible] privatio visionis Dei. Concedo [illegible] adaequata [illegible] minor [illegible] visionis, et simul gaudii Beatifici [illegible] illa [illegible] inter [illegible] ad [illegible] obiectionem [illegible] 26.
[illegible] et [illegible] beatitudine fructus [illegible] inadaequata [illegible] beatitudinem fructus ade 113
quatam [illegible].

Dubium 8um. Beatitudo fructus est praestantissima [illegible] praestantissima [illegible] est [illegible]: nam [illegible] intellectu [illegible]

20

q. beatitudo formalis e[st] aliquis actus anime. Nam quoniam n[on] est mag
naturale frui[tio]nes actus [illegible] divinorum [illegible]
sacrorum actus aut voluntatis, intellectionis aut volitio[n]is
[illegible] las [illegible] actus [illegible] actibus, nihil [illegible]
[illegible] voluntas [illegible] que actibus. nobis [illegible] ordinari [illegible]
[illegible] quae videtur [illegible] quae [illegible] dominus in formas [illegible]
[illegible] magis beatitudo formalis [illegible] per [illegible]
[illegible] [illegible] [illegible] per [illegible] quae [illegible]
[illegible] namque magis [illegible] divinae [illegible] pare [illegible]
quaedam [illegible] ct[illegible] [illegible] [illegible] simul [illegible]
[illegible] naturae dicitur animae. quicumque tandem [illegible] actus
[illegible] in [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] circa [illegible]
[illegible] [illegible] [illegible] altera [illegible] [illegible]
155 [illegible] [illegible] [illegible] intra [illegible] *[illegible]*.

[illegible] beatitudo
[illegible] voluntatis [illegible] requiritur esse aliquis voluntatis [illegible]
beatitudo requiritur esse aliquis voluntatis [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] actu[illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] beatitu
[illegible] voluntatis quia [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] requiritur esse aliquis actus; [illegible] requiritur beatitudo [illegible]
[illegible] esse aliquis actus. [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
159 [illegible] [illegible].

[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
requiritur esse aliquis [illegible] [illegible] [illegible]

[illegible] [illegible]: naturam: [illegible] [illegible]
[illegible] in [illegible] [illegible]; [illegible] [illegible]. [illegible]
est [illegible] voluntatis [illegible] [illegible] [illegible] [illegible]
[illegible] aliis [illegible]: natura [illegible], [illegible]
[illegible] [illegible] [illegible] [illegible] adaequatus [illegible]
[illegible] naturae [illegible] [illegible] inadaequatum. [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] gaudium beatitudinem [illegible]
[illegible] [illegible] [illegible] [illegible] adaequatam [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] n. 38 et
39. [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible]. ([illegible] [illegible]) [illegible]
16 et 17.

[illegible] denique [illegible] [illegible] qualitas
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] est [illegible] beatitudo. [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] auditus quicquid [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] maxime: [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] et [illegible]
[illegible] [illegible] [illegible]: nam [illegible] [illegible]
[illegible] delectatione [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]

155

96

Dices 2do

158 per beatitudo formalis in gratia quam appetitus
per in summo bono de facto quas appetitus naturalis
in summo bono intellectus aut voluntatis; ergo hic illius est beatitudo
formalis. Respondeo minorem: appetitus enim naturalis considerata
formalis autem quatenus intellectus eiusdem aut gratia quo fruitur [illegible]
et quiescit ad hanc ob summum requirit [illegible] naturalis
inhaereat illius [illegible] nam intellectus appetitus innatus
ad nos aut [illegible] naturalis, et [illegible] lumine gloriae
aut alio [illegible] includit innatus appetitus
ad [illegible] Dico [illegible] innatus appetitus
[illegible] cum sit [illegible] intellectus aut rationem [illegible]
appetitus naturalis [illegible] aliud
naturalis appetitus datur et utriusque simul formalis [illegible]
[illegible] simul aut intellectus [illegible] et voluntatis [illegible]
[illegible] fiat [illegible] requiritur [illegible] maxime [illegible]
beatitudo formalis [illegible] formalis qui
appetitus naturalis in summo bono [illegible]
[illegible] formalis quam [illegible] Dices [illegible]
beatitudo [illegible] beati fiant formalis [illegible]
[illegible] beati fiant formalis [illegible]
ut numero 155 diximus.

159 Dicet 2°. quia in bono [illegible]
[illegible] illius [illegible] aut [illegible]
illius boni [illegible] istius [illegible] aut [illegible]
[illegible] boni [illegible] quod [illegible] beati [illegible]
[illegible] nando [illegible]
[illegible]

ra adisiam voluntas sy [illegible] fingit [illegible]. Dicitur [illegible]
ho beatitudo de minus parte: beatitudo enim [illegible] partis
[illegible] pertinet formaliter ad utramque potentiam.

Dicitur bonum 580
obiectum non bonum hominis, nec potentiae ad formaliter
[illegible] illius cognitionis: at quia bonum obiectum fit bonum
hominis [illegible] abysso formaliter per ipsum actum voluntatis
[illegible] actus voluntatis in formali beatitudine hominis maiori
et minori [illegible] ad [illegible]: formalem enim [illegible]
fit formaliter malum hominis non [illegible] actus voluntatis. [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] malitia
voluntatis [illegible] quaeque malitia [illegible].

Respondetur dicendo 581
tamquam [illegible] [illegible] [illegible] [illegible]
[illegible] ad beatitudinem [illegible] ex [illegible] [illegible]
[illegible] ad [illegible] [illegible] malum [illegible]
[illegible] [illegible] [illegible] formaliter mali in hominibus [illegible]
[illegible] actus [illegible] formaliter maiori [illegible] [illegible]
[illegible] [illegible] actus voluntatis actum [illegible] [illegible]
[illegible] [illegible] intellectus [illegible] [illegible]
[illegible] voluntate [illegible] malum [illegible] actus
[illegible] [illegible] [illegible] [illegible]
[illegible] quia cognitio [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] malum [illegible] [illegible]
[illegible]

radicaliter per ordinem [illegible] Hac [illegible]
[illegible] [illegible] non [illegible] in [illegible] Caduntque [illegible]
[illegible] Argumenta [illegible] a Divo [illegible]
[illegible]
de malis voluntatibus [illegible] quae nemo [illegible]
[illegible] antiquis [illegible] implicabat [illegible]
[illegible] qui [illegible] [illegible] per [illegible]
[illegible] malis voluntatibus impletur.

182 Obiicit 3. beatitudo
[illegible] [illegible] non [illegible]
[illegible] [illegible] absque [illegible] [illegible]
[illegible] beatificam [illegible] amor, et beatificus
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] amor [illegible]
[illegible] a Deo [illegible] [illegible]
[illegible] [illegible] quia Charitas non amat [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] Deum [illegible] appetitus [illegible]
[illegible] [illegible] [illegible] Deus [illegible]
[illegible] [illegible] simulat.

183 Respondemus ad obiectionem
[illegible] [illegible] [illegible]
[illegible] beatitudinem quam a beatitudine [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] maior [illegible]
[illegible] formalis [illegible] beatitudo [illegible]
finis [illegible] [illegible] simpliciter spiritualis
[illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] ad [illegible] beatitud
ine [illegible] [illegible] [illegible]
[illegible] [illegible] adequat [illegible] [illegible]
[illegible] beatitudini ut ex numero 155. Constat autem [illegible]
[illegible], secundum beatitudinis [illegible] [illegible] [illegible]
mere [illegible] probabile aliud [illegible] adequatam [illegible].
nam una beatitudinis pars [illegible] probabilis aliam [illegible],
et utraque debet [illegible] [illegible] [illegible] [illegible]
[illegible] quatenus [illegible] [illegible] altera et [illegible] [illegible]
beatitudo. unde licet [illegible] Charitas non amet [illegible]
deum [illegible] [illegible] videat, [illegible] [illegible] amaret
[illegible] ipsam beatitudinis [illegible]. amat tamen [illegible]
deum et videndo amet ardentius, [illegible] [illegible] [illegible]
[illegible] [illegible], [illegible] [illegible], [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] beatitudo.

[illegible] S. B 183
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] et [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
et [illegible]: [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] beatitudinis, atque [illegible] [illegible] beatitudo [illegible]
[illegible], [illegible] [illegible], abunde licet ex dictis a numero
155.

[illegible] denique [illegible] alii [illegible] 185
amor [illegible] quas [illegible] [illegible] beatitudo
[illegible] [illegible] praestantissima [illegible] [illegible] adhaerere
[illegible] [illegible] [illegible] ~~152~~ 152 [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] praestantissima

rationis Quod Christi adaequat ingratiae per tantum rationis: nam minori respectu nec(?) ille [illegible] aestimatur: ergo [illegible] reliqua contra nos argumenta enervantur.

Caput 6.

Reliqua contra nos argumenta enervantur.

182. Sic autem adhuc [illegible] probationes absolvimus, ut argutias illas diluamus quibus contra rationem [illegible] contrariae sententiae [illegible] [illegible] [illegible] [illegible] beatitudinis creaturae quin [illegible] homini [illegible] quidam [illegible] [illegible] 550 et 551 [illegible]. [illegible] [illegible] [illegible] [illegible] respectu. [illegible] [illegible] [illegible] veniamus.

183. Secundum argumentum. [illegible] [illegible] [illegible] beatitudo [illegible] [illegible] [illegible] et [illegible] beatitudo [illegible] [illegible] [illegible] si corpus [illegible] amor [illegible] nemini beatitudinis [illegible] [illegible] beatitudo hominis [illegible] [illegible] in utroque quia [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] licet utrumque [illegible] [illegible] [illegible] [illegible] [illegible] amore [illegible] [illegible] [illegible]

[illegible]

[illegible] 157

[illegible] beatitudo [illegible]

[illegible] beatitudo [illegible]

[illegible] sit [illegible] et [illegible] beatitudo hominis [illegible] debet [illegible] ad omnis hominis [illegible] natura [illegible] debet [illegible] hominis [illegible] [illegible] et [illegible] contra [illegible] ab [illegible] [illegible] [illegible] 580

[illegible]

[illegible] quicquid [illegible]

[illegible]

190 De acceptione beatitudinis naturalis [illegible] ultimo fine [illegible] ex [illegible] beatitudo [illegible] ex [illegible] ultimo [illegible] ultimo [illegible]

[illegible]

191 De Angelis. [illegible]

[illegible] ... [illegible] actualior cognitum relinquitur ...
[illegible] ... Deum [illegible] [illegible] ...
[illegible] ... omni [illegible] ... convincendae
[illegible] ... ut obtineat beatitudinem ...
[illegible] ... actum [illegible] adaequatum ...
[illegible] ... [illegible] Onde [illegible]
[illegible] ... et analytica, ut [illegible]
abunde [illegible].

188. [illegible] S[illegible] aequalis obtinere beatitudo. [illegible] ... beatitudo formalis ... [illegible] ... convincendae ... [illegible] ... beatitudinis [illegible] ... sicut obtinere beatitudo [illegible] ... formalis beatitudo [illegible] ... [illegible] ... beatitudinis [illegible] ... et [illegible].

192

DISPUTATIO 6.

Circa primum actus voluntatis ut constitutivum formalem Beatitudinem.

CAPUT 1.

Sententia nostra statuitur, et probatur.

189. [illegible] ... [illegible] ... [illegible] ... actu [illegible] ...

et constitutivi beatitudinis formalis quasi [illegible]
naturam aut voluntatis constitutivi beatitudinis formalis
in gaudio de Deo ut viso et diligendo affectionem
per Deum visum intuitiva visione, et hoc gaudium for-
malis pertinet ad amicitiam et ad conjunctionem unitivam duarum per-
sonarum illud constituit partem [illegible] ad beatitudinem spectan-
tem.

194 Sumitur 2. ex [illegible] ex [illegible] [illegible] pag. [illegible] et
Sancto [illegible] loco supra 185, et 333 [illegible] quibus
[illegible] et [illegible] beatitudo [illegible] [illegible] [illegible]
[illegible] et Deo [illegible] Deum [illegible] [illegible]
constitutivum beatitudinis formalis [illegible] [illegible]
[illegible] in Deo ut bono suo beatifico. [illegible]
[illegible] quietis in Deo ut bono suo beatifico includit
gaudium de Deo ipso ut viso sive perfectam delectationem
quae [illegible] in summo bono [illegible] [illegible]
[illegible]: [illegible] constitutivum beatitudinis formalis
[illegible] gaudium [illegible] [illegible]
[illegible] [illegible] [illegible]
beatitudo 3o [illegible] [illegible] [illegible]
[illegible] [illegible]. [illegible] 3a [illegible] 3o [illegible]
[illegible] [illegible] [illegible] [illegible]
causa aliquam delectationem hominis [illegible]
[illegible] humana.

195 [illegible] tamen in eadem [illegible]
[illegible]; hoc gaudium formalis beatitudinis constitutivum
[illegible] de Deo ut viso et diligendo [illegible] supernaturalis
[illegible] supra visionem [illegible] [illegible] Deum [illegible]
[illegible] est: quia formalis beatitudo [illegible]
[illegible] summi boni [illegible] infinitas [illegible] non [illegible]
Deum; [illegible] [illegible] [illegible] [illegible] sicut [illegible]
[illegible] visionem [illegible] [illegible] formalis [illegible]. Et
[illegible] [illegible] Deum [illegible] [illegible]
formalis non [illegible] [illegible] beatitudinis [illegible] [illegible]

[illegible] beatitudinis [illegible] [illegible]

Dico 3º actionem illam de Deo ut visio ad [illegible] [illegible]
[illegible] beatitudinis [illegible] et gaudium [illegible]
[illegible] quae est [illegible] tanquam summo bono [illegible]
[illegible] summo [illegible] bono. [illegible] gaudium [illegible]
[illegible] quae est [illegible] tanquam summo bono [illegible]
tanquam summo [illegible] bono [illegible]
ad amicitiam et ad [illegible] [illegible] gaudium [illegible]
de Deo ut [illegible] [illegible] beatitudinis [illegible]
[illegible] ad amicitiam et ad [illegible] [illegible]
[illegible] gaudii [illegible] quae
est [illegible] tanquam summo bono vero [illegible]
summum bonum [illegible]
[illegible] in bono suo [illegible]
[illegible] summum [illegible] bonum [illegible]
[illegible] tanquam summo
[illegible] gaudium de Deo [illegible]
[illegible] ad amicitiam [illegible] gaudium de
Deo tanquam summo [illegible] bono [illegible]
[illegible]
[illegible]
[illegible] quam [illegible]

Ergo

[illegible]
[illegible]
amat [illegible] summum bonum amat [illegible]
[illegible] necesse [illegible]
[illegible]
[illegible]

clamat et huius quid enim est aliud quod dicitur frui nisi praesto habere quod diligis, sicut huius qui contra doctrinam traditam morali difficultates porrunt complanant.

Caput 23

Cur contra doctrinam traditam morali difficultates porrunt et complanantur

198 Lo quia. Obj. Juxta nuam [illegible] positionem morali [illegible] sit difficultas [illegible] fratis beatitudinis [illegible] nequit [illegible] acq. [illegible] beatitudinis [illegible] gaudium de Deo viso [illegible] beat. [illegible] beatitudinis gaudium [illegible] beatitudinis [illegible] visio [illegible] beatum [illegible] beato gaudium illud quod [illegible] beato [illegible] ubi [illegible] cogitat hinc [illegible] gaudium de Deo ut viso: [illegible] gaudium de Deo ut viso [illegible] beatum [illegible] beato [illegible] implicat [illegible] quod [illegible] beati [illegible] beato sit beati [illegible] Deum [illegible] beatus [illegible] cogitat de Deo [illegible] gaudium [illegible] bonum de quo cogitat.

199 [illegible] obiicies [illegible] quod omnis [illegible] nullam enim [illegible] includens aliquid [illegible]

[illegible] videndus vera debet includere praemium. Aliqui [illegible]
videlicet beatitudinem antecedenter beato [illegible] [illegible]
includere ut distinctum actum aliquem quo beatus
antecedenter beato videlicet hoc quod circa illud [illegible]
nobis sit maxime [illegible]
[illegible] falsae ad [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] gaudium [illegible]
[illegible] ut vere [illegible] [illegible] natura: [illegible]
[illegible] [illegible] [illegible]: [illegible]
[illegible].

Explicatur. [illegible] [illegible] [illegible] [illegible] 200
[illegible] quando [illegible] [illegible] [illegible]
[illegible] aut [illegible] [illegible] excitat
[illegible] aut gaudium [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] gaudium [illegible] [illegible]
quam [illegible] vera bonum [illegible]
[illegible] aut [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] gaudium [illegible] [illegible] [illegible]
[illegible] [illegible] bonum [illegible] [illegible]
[illegible] gaudium beatitudinem [illegible] [illegible]
[illegible] et infallibili visione Dei [illegible] [illegible]
[illegible] gaudium antecedenter beato [illegible] [illegible]
[illegible] Dei [illegible] [illegible] [illegible] [illegible]
[illegible] neque antecedenter [illegible] [illegible]
[illegible] [illegible] beatus antecedenter beato [illegible]. 201

[illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] discursivum. Actum affectionis excitari ex cognitione
[illegible] [illegible] amoris [illegible] adque ex contra [illegible]
ut [illegible] [illegible] ad affectionem [illegible] [illegible]
[illegible] [illegible] practicas et incrementis cognitionis
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] abstractione [illegible] [illegible] [illegible]
[illegible] [illegible] excitat [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] accendatur; quia [illegible] affectus [illegible] [illegible]
[illegible] [illegible] adque [illegible] [illegible]
[illegible] [illegible] ipsa [illegible] [illegible].

202 Cum [illegible]
[illegible] gaudii [illegible] [illegible] [illegible]
ratione omnis bonitatis [illegible] [illegible] [illegible]
[illegible] [illegible] gaudii [illegible] ordinis [illegible]
[illegible] quolibet aliud imaginabile gaudium [illegible]
[illegible] quaelibet [illegible] [illegible] [illegible] [illegible]
[illegible] ad Corinthios [illegible] oculus non vidit nec auris audivit
nec in cor hominis ascendit quae praeparavit Deus
illis qui diligunt illum. [illegible] [illegible] ordinis [illegible]
[illegible] [illegible] gaudii [illegible]
[illegible] [illegible] [illegible] [illegible] et quia [illegible]
[illegible] [illegible] affectus quod [illegible]
[illegible] [illegible] gaudii [illegible]
[illegible]
[illegible]
[illegible]

203 Quae dicta [illegible]
[illegible] [illegible] gaudii [illegible] beatitudinis [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] gaudium [illegible] beatitudinis [illegible]

[illegible] [illegible] amicus. Dupliciter ratione: cum gaudium
[illegible] [illegible] gaudium de Deo ut [illegible]
[illegible] bono proprio: [illegible] gaudium refluxum
supra [illegible] Dei: [illegible] immediate [illegible]
[illegible] [illegible] [illegible] [illegible] neque
gaudium Amicitiae ratione: nam Amicitiae gau
dium [illegible] gaudium de Deo [illegible] bono [illegible]
[illegible] ut beatus [illegible] [illegible] amantis: [illegible] [illegible]
ut beatus [illegible] adaequatio [illegible] beatitudo. 203

Quia

[illegible] Amicitiae [illegible] [illegible] [illegible]
beatitudinem [illegible] illud gaudium [illegible] [illegible]
[illegible] gaudium [illegible] beatitudinis [illegible]
[illegible]
[illegible]
[illegible] beatitudinem adaequatam [illegible]
adaequata beatitudo [illegible] [illegible]
[illegible] amicitiae gaudet de bono Dei [illegible]
ad [illegible] Amans: [illegible] Dupliciter, [illegible]
[illegible] gaudet [illegible] [illegible]

Quia 205

[illegible] quod ad utramque partem [illegible] [illegible]
gaudium [illegible] [illegible] gaudium Dupliciter
[illegible] et amicitiae [illegible] [illegible] [illegible] Dupliciter
[illegible] [illegible] [illegible] [illegible] gaudium [illegible]
[illegible] supra [illegible] [illegible]: [illegible]
[illegible] supra [illegible] [illegible]
de Deo [illegible] [illegible] [illegible] natura [illegible]
[illegible] [illegible] [illegible] gaudium
illud [illegible] [illegible] gaudium [illegible]
[illegible] [illegible] gaudium [illegible]

ll

[illegible] vo [illegible] [illegible] [illegible] [illegible]
voluntas [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] gaudium de Deo ut [illegible] [illegible]
[illegible] de Deo ut [illegible] [illegible] voluntatis.

2o 110 Si [illegible] gaudium beatificum [illegible] adaequate reflexum supra
[illegible] Dei voluntas [illegible] gaudet aut [illegible]
[illegible] atque voluntas [illegible] gaudium [illegible] gaudet [illegible]
[illegible] [illegible] [illegible] Deo [illegible] gaudium beatificum [illegible] [illegible] reflexum supra [illegible]
[illegible] [illegible]: voluntas [illegible] gaudio [illegible]
[illegible] [illegible] [illegible] [illegible] amore [illegible]
[illegible] [illegible] amore [illegible] [illegible] [illegible]
[illegible] et [illegible] [illegible] Deum [illegible] [illegible]
[illegible] beatitudinis [illegible] [illegible] [illegible]: [illegible]
[illegible] [illegible] gaudet. Hoc argumentum ex [illegible]
[illegible] hic [illegible] [illegible] [illegible] diximus [illegible]
[illegible] ex eodem, qui in [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] voluntas [illegible]
[illegible] [illegible] [illegible] beatitudinem [illegible]
[illegible] [illegible]: nam [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] atque beatificum gaudium
[illegible] attingit [illegible] voluntas Dei [illegible]
[illegible] gaudium [illegible] [illegible] [illegible]
[illegible].

2o [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] beatificum [illegible] [illegible]
gaudium [illegible] [illegible] gaudium [illegible]
[illegible] beatificum [illegible] [illegible] [illegible] [illegible]

[illegible]

[illegible] tamen. Opp... 208

[illegible] beatificavo [illegible] in actu [illegible] dilectio [illegible] beatificavo [illegible] gaudium [illegible] beatificandi [illegible] admirationem [illegible] ut beatificaret [illegible] beatificavit [illegible] actualem [illegible] ad amorem [illegible] et charitatis quam ad dilectionem.

Animum 209

[illegible] malueris [illegible] beatitudinis [illegible] quaelibet [illegible] beatitudinis [illegible]

rationem sueo 295 [illegible]; [illegible]
[illegible] Dei [illegible] formalem beatitudinis [illegible]
[illegible] in Deo ut bonum seu beati [illegible] inquantum
[illegible] induit voluntas gaudium de Deo ut summo
bono [illegible] summo bono [illegible]
[illegible] a [illegible] sit [illegible] de [illegible]
[illegible] cum [illegible] formalem beatitudinis
[illegible]

210 Si autem [illegible]
[illegible] Deum [illegible] summo bono [illegible]
[illegible] voluntatis [illegible] beati [illegible]
[illegible] formalem [illegible] nam
[illegible] rationem [illegible]
[illegible] rationem [illegible]
[illegible] amicitiae, gaudet de bono [illegible] ad [illegible]
amantem [illegible] ut beatificativi [illegible]
[illegible] beatificantis
[illegible] Quidam [illegible]
[illegible]:

211 Explicatur [illegible]
[illegible] formalis beatitudinis [illegible]
[illegible] amicitiae [illegible]
formalis [illegible] gaudium de Deo [illegible]
[illegible] explicat gaudium de bono [illegible]
relatione [illegible] beatificativi [illegible]
[illegible] beatificanti [illegible] voluntatem gau
dentem [illegible] ratione [illegible]
[illegible] gaudium de Deo [illegible] beatificantis [illegible] voluntate
[illegible] 206 [illegible]
[illegible] beatificantis
[illegible] relatione [illegible]

sentio [illegible] sine relatione quia tamen [illegible] formalitas
non [illegible] huius relationis [illegible] formalitas sine hac
relatione sentio [illegible] sine [illegible] abimu ullas [illegible]
imperfectione [illegible] dum [illegible] significat eas [illegible] formalit. Dignitas
[illegible] dictam relationem [illegible]

Aliuq Aliorum doctrina 112

huius [illegible] [illegible] secundas personas [illegible] Divinas quas [illegible]
[illegible] formalitas [illegible] dividere [illegible] [illegible]
alione Dignitem: nulla enim [illegible] Dignitas [illegible] [illegible]
[illegible] ratione non [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] adque adeo [illegible] non [illegible] Divini [illegible]
[illegible] quin [illegible] sine illa [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] non [illegible] [illegible] formalis
Dignitas, [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] sunt [illegible] [illegible] [illegible] immorandum.

Dstat 113

[illegible] [illegible] gaudiis illud [illegible] et [illegible] [illegible]
[illegible] [illegible] formalis [illegible] [illegible] Dignitas, [illegible]
[illegible] [illegible] [illegible] actibus [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] quod defacto [illegible]
[illegible] non [illegible] [illegible] [illegible] tamen [illegible]
[illegible] [illegible] quia [illegible] non repugnat et aliur
[illegible] [illegible] [illegible] non [illegible] [illegible]. [illegible] [illegible]
[illegible] [illegible] [illegible] Dei [illegible] [illegible]
[illegible] [illegible] difficultas [illegible] [illegible] sunt [illegible]

Disputatio 5a.

Utrum objectiva beatitudo in ordine ad [illegible] Dei [illegible] formaliter Deitas.

Caput 1.

De falsis opinionibus, et assumitur sententia

Ex quo illa altera quo-
N. 1 nimo 1. D. D. indicabat quis [illegible] beatitudinem ob-
jectivam vocalis et ex [illegible] ibi hominem
decidendam. Cum enim obiectiva [illegible] natura be-
atitudinis simul [illegible] et [illegible] diximus
[illegible] utrumque includat [illegible] obiectiva beati-
tudo omnia praedicata absoluta [illegible] Dei,
an aliqua duntaxat. Si omnia, [illegible] includ-
[illegible] beatitudo [illegible]
[illegible] gaudium [illegible]
omnia [illegible] aliqua duntaxat includit [illegible]
[illegible] beatitudo [illegible] gaudium ut [illegible]
ad [illegible] praedicatas [illegible] formalitas [illegible]
[illegible] praedicata [illegible]
omnia [illegible] [illegible] [illegible].

[illegible] Sphaera ait

illa ecirit [illegible] docet obtinere beatitudinem includere 115
Obiectiue omnia. Quae prolata tam notabiliter Dominicae
Virtutes quam [illegible] [illegible] hanc esse
atque huius dicta [illegible] 13 capitulo secundo huius ex
[illegible] intellectu al[illegible] [illegible] Divinas dicitur
et [illegible] [illegible] articulo secundo [illegible] ad
[illegible] obiecti beatitudinis quam Dei hoc in collectione
omnium Divinarum gratiarum [illegible] [illegible]
[illegible] et attributis Divinis, quis [illegible] perso 115
nalibus [illegible] [illegible] obiecti [illegible]
[illegible] beatitudinis obiectum [illegible] [illegible] aliis hic
[illegible] Et hic dicitur quare [illegible] [illegible]
[illegible] aliorum [illegible] [illegible] obiectum
beatitudinis [illegible] ratione Divinae bonitatis et
[illegible] [illegible] [illegible] [illegible] quam bea
titudinis [illegible] intuitione [illegible] illud [illegible]
[illegible] in Psalmo 72 quam bonus Israel Deus
[illegible] qui recto sunt corde. [illegible] quam a [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] obiecti beatitudinis.

§ [illegible] 116
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
Divinis [illegible] quam [illegible] beatitudinis [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] Divinis

in quali videatur pro constitutione et perfectione [illegible]; nec
[illegible] dicit [illegible] [illegible] formalis beatitudinis et
[illegible] [illegible] Divinas, [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] admittat [illegible] [illegible]
[illegible] [illegible] [illegible] videri [illegible] [illegible], [illegible]
[illegible] [illegible] [illegible] beatitudini formali [illegible]
[illegible] [illegible] [illegible] [illegible] Attributa [illegible]
[illegible] beatitudinis. [illegible] harum duarum rationum [illegible]
[illegible] Deitatis [illegible] in [illegible] simul [illegible] attri-
butis et personalibus.

215 Sequitur [illegible] speculativa

[illegible] magne [illegible]. nam [illegible] [illegible] [illegible] [illegible]
intuitio [illegible] [illegible] debet [illegible]
[illegible] [illegible] [illegible] formalis beatitudinis [illegible]
[illegible] [illegible] intuitio [illegible] [illegible]
[illegible] [illegible] sequitur formaliter [illegible] [illegible] Divinas
[illegible] [illegible] [illegible] formali [illegible] attributorum et
personalitatum, [illegible] sequitur [illegible], beatitud-
inis [illegible] omnia Dei [illegible] beatitud-
inis formalis [illegible] [illegible] [illegible] omnium [illegible]
[illegible] [illegible] intuitione [illegible] [illegible]
definiri debet utriusque [illegible] beatitudinis [illegible],
quae definitur [illegible] intuitione [illegible] [illegible]
[illegible]: nam [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] omnia [illegible],
[illegible] [illegible] [illegible] Divinis [illegible] attributis,
anno 220 [illegible] [illegible]. [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible].

Caput Quintum

Sententia [illegible] Constitutionibus [illegible] canonica est [illegible]

R[illegible] nobis [illegible] quae a [illegible] intimatae [illegible] 28
[illegible] 225 in fine [illegible] ad declarationem illius [illegible]
[illegible] Constitutionis [illegible]
[illegible] 182 [illegible]
[illegible] secundo [illegible] 185 [illegible]
[illegible] omnes [illegible]
[illegible] 186 [illegible]
[illegible]

D[illegible] anno 185 [illegible] 29
[illegible]
[illegible] anno 185 [illegible]
[illegible]

obiectiva [illegible] aut formalis 3.° [illegible]
omnia al[illegible] Dominica [illegible] Constituit Deitas
[illegible] in statu [illegible] et reali [illegible] intamen
omnino Deitas constituere [illegible]
[illegible] et [illegible] denique [illegible]
[illegible]
[illegible] constituti [illegible].

220 [illegible]
[illegible] Deitatis [illegible] quo [illegible]
[illegible] Dei [illegible] constitut[illegible]
obiectiva beatitudo, quo [illegible]
[illegible] obiectiva beatitudo [illegible] beatitudo [illegible]
[illegible] Deus: e contra constituit obiectiva bea-
titudo quo constituit Deus [illegible] Dei constitutive
Deitati, e contra quo Divini [illegible] constituit
Deitas constitutive obiectiva [illegible] nam [illegible]
[illegible] vi[illegible] [illegible] constitut[illegible]
[illegible] obiectiva beatitudo; et id quod est ex [illegible] nec [illegible]
obiectiva beatitudo videbatur [illegible]
mi[illegible] [illegible] constituendo esse Deitat[illegible]
[illegible] 3[illegible]. unde [illegible].

221 [illegible]
[illegible] obiectiva beatitudo [illegible]
et [illegible] bonum [illegible]
[illegible] constitut[illegible] quo constituit Deus
Divinus [illegible] e contra constituit [illegible] beati-
tudo quo constituit Deus Divinus [illegible]
[illegible] nam [illegible]
[illegible] Deus [illegible]
[illegible] bonum [illegible] ut [illegible] constituti [illegible]

nam [illegible] substantia [illegible] adaequatio substantialis [illegible]
[illegible] divinum [illegible].

Explicatur Ratione [illegible] 222
aliae deducuntur ordine suo [illegible] quas alibi dictas et
fuse probatas [illegible] dicendarum
hic. obiectiva beatitudinis est beatitudinis obiectivam tanquam
[illegible] realitate substantiali ex omnibus [illegible]
[illegible] tam absolutis quam relativis. Ergo beatitudi-
nem obiectivam [illegible] Deo [illegible] et summo bono
[illegible] ex omnibus absolutis [illegible] relativis nam
[illegible] absolutis [illegible]
[illegible] Deum et summum bonum singulariter [illegible]
[illegible] quam [illegible] substantialis [illegible]
summum bonum. Ergo beatitudinis [illegible]
[illegible] substantia ex omnibus absolutis [illegible]
[illegible]
[illegible] et ad [illegible]
3o modo.

Probatur [illegible] Constituendam esse 223
formalem beatitudinem. [illegible] ratio est: quia beatitudo [illegible]
[illegible]
beatitudinis obiectivae [illegible] beatificativas
[illegible] obiectivam [illegible]
[illegible] divinas [illegible]
[illegible] beatitudinis [illegible]
alligata [illegible]
[illegible]
[illegible] beatitudinis adaequatio beatitudo formalis [illegible]
[illegible] substantialis formalitas formalis beatitudinis
obiectivae, et divinae formalitas divinae formalitati [illegible] 223

Inde inferes
enim N.

lis beatitudinis formalis ut correspondens obiectivae beatitudini
tum quod [illegible] naturalitate debeat esse in huius [illegible]
omnis formalium tam ablatis quas itavarum [illegible]
e [illegible] Dei [illegible] et hinc nemo gaudium
[illegible] attingens [illegible] attingit formalem visionem
formalem beatitudinem ut correspondentem obiectivae [illegible]
in Deo formalis summo bono [illegible] ex visione et
gaudio ut formaliter [illegible] ad omnia abla Dei gratas
[illegible] ut actualiter formalis [illegible] formalem
beatitudinem ut correspondentem obiectivae [illegible] statu [illegible]
in et reali. Declaratur [illegible] ex visione et gau
dio ut formaliter [illegible] ad omnia abla Dei gratas
ut correspondentem vero [illegible] obiectivae in statu [illegible]
[illegible] declaratur [illegible] ex visione et gaudio ut [illegible]
formalis [illegible] ad hoc [illegible] [illegible].

225 Deducitur
denique [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] includere [illegible] [illegible]
[illegible] ut quia sicut [illegible] [illegible]
includunt [illegible] in creaturas [illegible]
[illegible] Dei non omnes includunt [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible].

226 Beati
[illegible] in [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]

cujus ac reliquas vero formalitates suas explantis absolu-
ta Deum sunt sibi additas tanquam multiplicia ac
tributa sua. Probatur, beatifica visio intuitive
et reali distincta vero quod est visio omnino absolutum
perfectum Dei distinctum formalibus formalitatibus suis
explanatis. Deinde cujus ac omnium eorum ~~[illegible]~~ no-
minibus est reliqua in formalitates suas explanans pra-
ut Dominum relevant sive personalia sunt sibi additas tan-
quam multiplicia quibus vero Deum sunt hic
ad visiones Deum sunt in Deus omnes visibus tantus sibi
figura certo et dubitati suo gaudio [illegible] intelligi-
bilibus, illi quae ordine formalibus. caput 3. solvunt argu-
menta, quae praeclarae doctrinae objiciunt.

Caput 3um

Solvuntur argumenta quae prolatae sen-
tentiae nostrae objiciunt.

Doctrinam nostram an- 225
te explicatam impugnatam objicitur. Obja. contra
hanc [illegible] relatis. [illegible] Joannis 3o Secundo dicit
summus quoniam [illegible] extremus; quoniam
videbimus eum sicuti est; ergo Deus ut objectum beatitu-
do includit distincte omnia sua praedicata formalia
quae relucent in eo. Deus vero sicuti est [illegible]
includit distincte omnia sua praedicata, id est Deus ut
objectum beatitudo est Deus sicuti est [illegible]
ut objectum beatitudo includit distincte sua prae-

nil [illegible] in statu hoc ut licuit ex parte
illa causali quoniam significat ideo etiam [illegible]
beato quam abyssus videbit Deus [illegible] ex ratione
beatitudinis obiectivae est Deus [illegible].

228 Arguitur [illegible]
ligi [illegible] formalis [illegible] Attributa beati-
tudinis obiectivae [illegible] personales, id est
attributis beatitudinis obiectivae omnes attri-
butis [illegible] ad [illegible]
articulo ad [illegible] Deus [illegible]
[illegible] prout videtur a Beatis [illegible]
[illegible] personarum atque Deus prout videtur a Beatis
est obiectiva beatitudo, et Deus prout [illegible] beati-
tudo [illegible] personarum: [illegible]
[illegible] et de ratione beatitudinis obiectivae.

229 Probatur
obiectivae dupliciter: Deus ut obiectiva beatitudo multi-
plicando [illegible] beatitudinis obiectivae [illegible]
et attributa omnia [illegible] variabiliter quam [illegible]
[illegible]: Deus ut obiectiva beatitudo [illegible]
cando [illegible] beatitudinis [illegible]
[illegible] bonum [illegible] attributa [illegible]
[illegible] Deus [illegible] maior
Deus [illegible] multiplicando [illegible]
[illegible] Deum [illegible] omnes [illegible]
[illegible] multiplicando [illegible]
[illegible] minor, id est Deus
ut obiectiva beatitudo multiplicando [illegible]
obiectivae beatitudinis [illegible] Deus [illegible]
[illegible]: Deus ut obiectiva beatitudo [illegible]
[illegible] beatitudinis obiectivae [illegible]
[illegible] Deus

sicuti Deus non potest esse redupl. beatus per formalem rationem
volitionem. Dicimus 2° Deum sicuti est per se
potest esse reduplicando pr[illegible] supra[illegible] ultimam. Dicit A.
communi bono Decidit minus abstractive Deus pater.

Dilat. 230

[illegible] circa 226 [illegible] Dubitatur: Deus et obiectiva
beatitudo: distinctio Dei et distinctio beatitudinis obiecti-
vae. Dubitatur autem hic utrumque habent dua-
litatem et mutuam equivalentiam cum [illegible]
eadem suppositione: diversa namque sunt [illegible] [illegible]
includit, nunquam eadem [illegible] in ratione causata [illegible]
quod [illegible] dicimus de [illegible] [illegible]
circa 222 satis [illegible] unde ab hoc dicimus [illegible]
[illegible] beatitudinis [illegible] [illegible] [illegible]
esse Deus [illegible] reduplicando [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] reduplicando [illegible]
[illegible] [illegible] [illegible] [illegible] reduplicando [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] et [illegible]
[illegible] reduplicativus Deus [illegible] [illegible]
distinctio [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] includit. Dicitur obiectiva beatitudo.

A D. 231

[illegible] obiectivam beatitudinem [illegible] [illegible]
bonum [illegible] [illegible] [illegible] ut [illegible]
227 videmus [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]. ad [illegible] [illegible]
[illegible] [illegible]: [illegible] Deus [illegible] [illegible]
[illegible] beatitudo reduplicando [illegible] [illegible]
obiectivae beatitudinis [illegible]. Dicitur [illegible] obiectiva
beatitudo reduplicando [illegible] [illegible] beatitudi-
nis obiectivae [illegible] [illegible] [illegible] Deus
[illegible] obiectiva beatitudo reduplicandus [illegible] [illegible]

obiectivae beatitudinis, et consequenter non tribuit personas
includit eas: Quod est obiectiva beatitudo, reduplicando
praecise ut ratione beatitudinis obiectivae, reduplicando
[illegible] aliquem [illegible] tunc includitur et natura ultimata

232 de facto visionis beatae. Secundo [illegible] formalis terminus Deus
[illegible] terminus Divinus quam relationes sive Divinas
personas quas [illegible] Angelicus [illegible]
Deum prout videtur a beatis, et consequenter non tribuit
personalitatis terminum, id est collegit Deum prout est obiectiva beatitudo reduplicando cum ratione formali Deus et
beatitudinis obiectivae, dicitur ex ablatis relationibus formalibus
minime vero colligit Deum prout est obiectiva beatitudo
reduplicando praecise [illegible] ratione Deus beatitudinis
obiectivae dicitur ex relationibus formalitatibus: Simpliciter
enim ratione Deus et omnium [illegible] Divinis personis
dicitur ex non dominibus, et [illegible] abstrahens
ansibus ut in praedicatione [illegible]
[illegible] Angelicus [illegible]
[illegible] dictum [illegible] nominatur non
[illegible] ex Divinis personalitatibus ratione obiectivae beatitudinis
[illegible] in illis [illegible]
[illegible]: [illegible] personarum Divinarum praecedunt
in beatitudine: videbitur sunt [illegible] notitias
[illegible] ad notitiam [illegible]

233 [illegible] Secundo obiectiva beatitudo et obiectivae beatitudinis
formalis, id beatitudo formalis includit [illegible]
[illegible] Divinarum formalium: [illegible] Divinas [illegible]
[illegible] includit [illegible] obiectiva beatitudo [illegible]
[illegible] primo: quia [illegible] obiectivae beatitudinis [illegible]

e contra Cognitio Dei intuitiva cognitio Dei ut
pront distinctis ab attributis est formaliter ad vi
sionem Divinas personas: ergo adornari habet formaliter in intui
tiva beatitudinis formalis. Pr. quasi attributis com
te Dei et in personarum participatione requirit quidquid
requiritur ad beatitudinem: ergo non est beatitudinis adaequata visio
intrinsece beatitudinis constituitur visione omnium Divi
narum formalitatum et quasi in omnibus videtur Deus sed
esset Deus inquietaret dubitatio de illa causam et
ex Angelico Doctore hic animus noster 222 multo magis vi
dens rem Divinam inquietaret dubitatio videndi de
proprietatis personalis talis rationis.

Tertio idem in
noscitur quia beatitudo formalis includit intuitivam visionem
omnium, quae sunt ratione Divinae rationis; id est quaelibet per
sonarum essentialis Divinae rationis: ergo beatitudo formalis
includit intuitivam visionem trinitatis personarum. Probo
quia formalis beatitudo quae Deus ipse beatus beatificatur
includit intuitivam visionem Divinae rationis et personarum
reum similiter includit visionem Divinae Naturae. Cum
ideo beatitudo formalis in participatione beatitudinis for
malis quae Deus ipse beatificatur: ergo etiam beatitu
do formalis includit intuitivam visionem rationis Divinae,
et personarum. 234

Respondeo cum n. 223 Divinae rationis de
requirendo minorum: id beatitudo formalis ut correspondentia
obiectivae beatitudini, sunt praedictae realitates Dei includit
intuitivae visionis omnium Divinarum formalitatum. Conceditur beatitudo
formalis ut corresponderet obiectivae beatitudini
sumpta pro Deo formaliter et summo bono naturae intellectuali
ad tale non requiritur parum ratione n. 225 et 226.
data illo iis rixatur: inde colligitur... 235

inducau obiective formalis omnis vicinis ratio/
formalis actus Dei infinitus: cuius rationem tum
exp... ... divinis ibid.

236 ul'rando arg: nam omnia ... hi p... ... D Nam mirus s...
...s pendant Quum formale summum bonum
quaedam consequuntur ut in contrario ... ant
ratio nunquam ... apparet ... ratus quae ... ...
illos ... Dei ideo inquietabitur quia non ... ...
... summum ... bonum qui ...
... possibile ... videat ... ...
... videat ac videat summi boni ... ...
... ... ratione ... singularitate ...

237 cuius ... formalis ... rationis ... duos ... N...
beat. ... formalis ... ... beatitudi...
... ... Dei ... obiective ... omni...
sunt ... ... Dicendum: ... beatitudo ...
alis ... duos ... beatitudinis ... ... illorum
... ... Dei singularitate ...
... ... obiective ... ...
... ...
sunt ... obiective ... ...
... ...
maior: ... ... minor ... ...
... ...
... ... minor quam
... ... in praecedenti ...
... ... 25. ... denique ...
... ... beatitudinis formalis ...
... ... beatitudini ... ... Dei ...
... ... beatitudine formalis ... ... beatitud...

... dum viciis ... Dam... quando ... beatitudo ... participatio in aliquo ... beatitudinis ... Dubit. ... participatio ... beatitudo ... beatitudinis gradu ... beatitudinis ... visionem Divinam ... participatio beatitudinis ... beatitudinis ... visionem ... beatitudinis ... visionem ... anno 128 ... vicio ... beatitudo ... vicio ... visionem Divinam ... pro reliquiis ... obtinent solutionem donantur

Caput 23.

Qui pro reliquiis ... obtinent solutionem donantur.

Dissolu[illegible]

239 sa charitatem [illegible] primo [illegible] reducendo eius argumenta quibus ostendit [illegible] visionem Dei [illegible] ab aliis perfectionibus: & eas omnes includit [illegible] beatitudo. [illegible] ac facile [illegible] argumentis parti quidem quod dicimus [illegible] quod nemo [illegible] omnes [illegible] Dei in statu [illegible] tamen ad [illegible] beatitudinem [illegible] abs[illegible] Dei perfectionibus; nemo vero [illegible] visionem Dei [illegible] beati [illegible] in statum [illegible] [illegible] quae sunt [illegible] [illegible] [illegible].

240 Dubitatur [illegible] beatitudo [illegible] bonum [illegible] summum bonum [illegible] bona [illegible] omnes [illegible] bonum [illegible] bonum [illegible] bono [illegible] omnes bonis: nam [illegible] bonum [illegible] beatitudo. [illegible]: implet [illegible] bonum infinitum quod [illegible] finita bona [illegible] infinita bona [illegible] bonis infinitum [illegible] bona [illegible] viderunt quod attributa [illegible] viderent.

nandomus negativa [illegible] Resp. 231
Dei essentialiter summum bonum [illegible]
[illegible] includat. Probatur [illegible] et reliquas perfectiones bo-
na includat attributalia sicut Deus [illegible] metaphysice [illegible]
[illegible] ubi talis perfectione dicitur. Dei ea et attributis dixi-
mus ad [illegible] in d° [illegible] mag. [illegible] eandem
rationem ad videtur [illegible] omnis bene maius im-
plet videri bonum infinitum quando non videntur infini-
ta bona quae sunt infinita [illegible] equivalenti
aut virtuali: Quod licet quando non videntur infinita bona
quae sunt infinita [illegible] nullo [illegible] non tamen [illegible]
[illegible] ubi non [illegible] infinita bona [illegible]
[illegible] tamen summa [illegible] cum
metaphysica [illegible] realis summa pure
bono aut [illegible] ratione [illegible] quidem [illegible] formali-
ter et equivalenter [illegible] se [illegible] bona
[illegible] tanquam metaphysica attributa [illegible]
[illegible] quod videatur [illegible] non visis
attributis videtur infinitum bonum: sicut deus [illegible]
in finitam [illegible] a quolibet [illegible] vide-
[illegible] quilibet Beatus videat omnes [illegible]
[illegible] quae nemo [illegible] quilibet vide-
[illegible] ad errorem [illegible]

Prob. 232
[illegible] hoc [illegible] Argumentum [illegible] beatitudinis sum-
mum bonum. Id summum bonum in attributis bonis [illegible]
[illegible] aliquis divinis [illegible]

ita Philosophi dicunt contra [illegible] obiectum beatitudinis
supponit hoc argumentum attributum bonitatis nullius modi
id est cum metaphysicae [illegible] per [illegible] distinctum ab
singulis attributis [illegible] quod tamen [illegible]
sunt. [illegible] aut [illegible] [illegible] [illegible]
et [illegible] [illegible] [illegible] [illegible] beatitudinis
obiectum [illegible] in abstracto. id [illegible] est [illegible]
[illegible] in [illegible] [illegible] [illegible] [illegible] esse
esse. [illegible] aut [illegible] obiectum beatitudinis [illegible] pro [illegible]
[illegible] summum bonum [illegible] ut [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] pro [illegible] summum [illegible]
[illegible] bonitatis et [illegible] metaphysicae [illegible]
[illegible] [illegible] [illegible] [illegible] summo bono ut
[illegible] et [illegible] de summo bono ut abstracto [illegible]
[illegible] et [illegible] de summo bono ut abstracto
[illegible] de summo bono ut [illegible] ad [illegible] [illegible]
[illegible] [illegible].

232 Denique [illegible] ultima [illegible]
[illegible] [illegible] relatio [illegible] obiectum ad [illegible] [illegible]
[illegible] [illegible] [illegible] attributis [illegible] [illegible]
[illegible] [illegible] includit [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
beatitudinem [illegible] [illegible] omnes [illegible]
[illegible] quas includit [illegible] [illegible]. [illegible]
[illegible] [illegible] formalem beatitudinis ut [illegible] attributis
[illegible] [illegible] quamvis contra beatitudinis obiectum

non debeat ex ullis actu specialibus. Creaturam beatitudinis specialis debetur visio omnium Divinarum perfectionum. [illegible] sub visio unius actus inclusa Deus includit debitum visionem omnium Divinarum perfectionum, ergo etiam visio infinitae [illegible] debetur. [illegible] visio unius attributi aut perfectionis habet [illegible] immediate ad omnes Divinas perfectiones: ergo etiam immediate debetur specie propter Divinarum perfectionum visionem. 232

Respondeo. Ostendi

[illegible] animo [illegible] ad [illegible] quando [illegible] comparando [illegible] visione unius Divini [illegible] perfectio [illegible] a summo bono [illegible] vero [illegible] visione [illegible] Divini [illegible] perfectio [illegible] [illegible] etiam [illegible] quod visio unius Divini [illegible] debetur [illegible] specialem beatitudinem [illegible] [illegible] specialium visionis [illegible] unius [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] etiam [illegible] visio unius Divini [illegible] visio attributorum et personalium debitum specialem beatitudinem [illegible] [illegible] beatitudini [illegible] [illegible] [illegible] Deus [illegible] [illegible] debitum specialem beatitudinem [illegible] [illegible] [illegible] beatitudini [illegible] [illegible] Deo speciali [illegible] [illegible] natura et [illegible] [illegible].

Dices 233

[illegible] [illegible], quae [illegible] animo [illegible] ad [illegible] [illegible]: datur visio [illegible] [illegible] [illegible] visio unius Divini debeat [illegible] visio omnium Divinarum specialium [illegible] visio unius Divini [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible]
inde [illegible] [illegible] in [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] itaque [illegible] est. [illegible]
[illegible] [illegible] speciali [illegible] [illegible] [illegible] [illegible]
quae ad finem [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] autem [illegible] [illegible] [illegible] [illegible]
ad quae adeo vadunt [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
226 [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible]
omnes [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] ad omnes [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible].

Disputatio 8.

De Actione et Passione [illegible]

Beatitudinis supernaturalis & elucente in potentia intellectus Auctoris

CAPUT I.

Vtilia quaedam praemittuntur quibus dispon-

pre[illegible] cludit.

S[ectio] I.

[illegible] neque Beatitudinis [illegible] [illegible] 245
[illegible] obiectum Deus [illegible] [illegible]
[illegible] [illegible] tam adeo sublimium [illegible] quae [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] tam in homine quam in Angelo [illegible]
[illegible] [illegible] & [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] Beatitudo supernaturalis [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] videre [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] Beatitudinis [illegible]
[illegible] Deo [illegible].

S[ectio] II.

[illegible] [illegible] [illegible] [illegible] [illegible] 248
[illegible] [illegible] in Clementinas [illegible] [illegible]
[illegible] Beguardos [illegible] [illegible] [illegible] Be-
[illegible] [illegible] [illegible] [illegible] natura [illegible] quae
[illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] que fuerit A [illegible] [illegible] de [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] quae [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] in [illegible]
[illegible] Angelus [illegible] videre [illegible] [illegible] A [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] nuro [illegible].

Psalmus

220 [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] ad [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] in [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] ad [illegible] [illegible] [illegible]
[illegible] [illegible]. [illegible] [illegible] indigentiae [illegible] in
[illegible] lumine [illegible] [illegible]
221 [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] in [illegible] [illegible] nam [illegible] [illegible]
[illegible] [illegible] [illegible]: [illegible] [illegible] [illegible]
Psalmo 35 lumen in quo [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] A in lumine tuo videbi-
mus lumen. [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] indigere [illegible] ad [illegible]
[illegible]: alii nomine luminis [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] ad [illegible] [illegible]
[illegible] [illegible] ad [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] ad [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] A [illegible] in [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible].

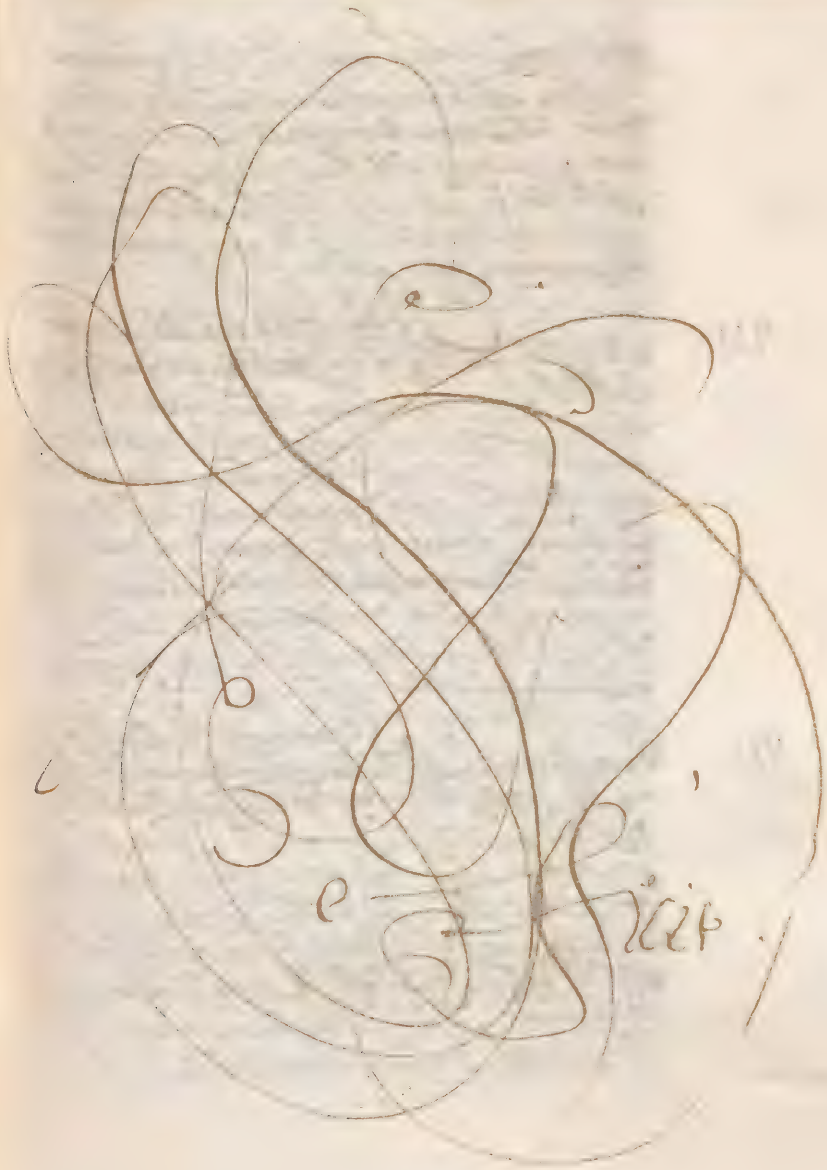
Itaque historicum ... Dicit 250
... definitionem ... de gratia quae ... habitualem
... sive habitu in [illegible] ... viro
... ditis ... humanis ... Divus ...
in [illegible] ... Dicit ... cum [illegible] ...
[illegible] quae ... viribus
... tamen ... [illegible] ... aliis ... autho
... et [illegible] ... manus
in [illegible] ... [illegible] ...
... humanus
... naturalis
Et haec causa est quia ... in ...
... nullus ... magis
... [illegible] ...

Et ... in ... Dicit 251
... sive ... humanus ... Via ...
... lumine ... humanus
... humanis ...
... sublimius ...
Et ... lumen ... humanum
... Deus ...
... [illegible] ...
... cognitione ... sive ...
... lumine ...
... gloriae.

Dicit Et quis lumen 252
in ... ad ...
... finitus ... cum lumine ...
... ad ...

De R.e Filius quia similiter infinitus
cuius pot. est Deus infinitus ingilis; & homo
creatum infinitum adaeq. relinquit cuius potentiae
proximam ad Rau. [illegible] oblatam ut non
[illegible] intr. [illegible] Angilis [illegible] entitas
perfectiones quae [illegible] aliquam non [illegible]
[illegible] a similitudine [illegible]
repraesentat Deus non tollit creaturam ad [illegible]
[illegible], [illegible] naturam aliquam [illegible]
infinitus Angelis ad quam [illegible] int. creaturam ingilis
intr. Divinus [illegible] infinitus [illegible] finita
ad infinitum nulla est [illegible] multo magis

Et filii



multo magis nullum creatum dici Deus quatenus
creditur sub hac ratione entitas [illegible]
dicitur entitas creata propterea cum Deus
[illegible], quatenus videlicet Deus ab [illegible]
[illegible] entitas [illegible] abstracto [illegible]
[illegible] est [illegible] Deum
entitas creatas.

253 Atque magis [illegible]
[illegible] quo [illegible]
Dei [illegible] entitas [illegible]
[illegible] Dei [illegible]
formalis [illegible]
[illegible] cognoscendi [illegible]
[illegible] aliud [illegible]
[illegible] Deum neque Deum [illegible]
[illegible] malis [illegible]
[illegible] Divinas et formalis [illegible]
[illegible].

252 [illegible]
[illegible] naturali lumine neque humanus [illegible]
[illegible] ad clarum Dei [illegible]
[illegible] liberum Dei [illegible]
[illegible] libere [illegible]
[illegible]
[illegible] hanc [illegible]
[illegible] ad Deum [illegible] naturalem [illegible]
ad clarum [illegible]
[illegible] tantum [illegible] entitas creat[illegible]

videndo [illegible] [illegible] [illegible] cuius videndi [illegible]
nis enim, [illegible] non solet adeo latere ut nullum
[illegible] indicium manifestum [illegible].

Sed [illegible]

quis [illegible] [illegible] [illegible] [illegible] [illegible] 254
ea [illegible] [illegible] ab omni creato [illegible] naturali
videndo quo magis est [illegible] ut Deus in summo
[illegible] videlicet [illegible] [illegible] [illegible] qualibet
perfectione Divina, [illegible] Deus est immediate [illegible]
[illegible] ab omni creato [illegible] naturaliter visum: [illegible]
Ut [illegible] [illegible] potest [illegible] [illegible]
Deum atque adeo intueri ut [illegible] magne
vivax videt [illegible] potius [illegible] [illegible] [illegible] [illegible]
[illegible] potest adeo excedere naturam [illegible] videndum ut
[illegible] [illegible] claram et intuitivam [illegible] impediat [illegible]
[illegible] [illegible]. [illegible] et obscuram exemplum
[illegible] in corporali visu et [illegible] lux enim [illegible]
[illegible] clare [illegible] [illegible] magis [illegible] [illegible]
tali [illegible] visu [illegible] [illegible]. [illegible] quid cogi
[illegible] Deo qui lucem [illegible] [illegible] [illegible]
[illegible] Apostolus [illegible] ad Timotheum [illegible].

Par

[illegible] [illegible] [illegible] [illegible] [illegible] 255
[illegible] ad visionem [illegible] [illegible] [illegible]
[illegible] enim productivas visionis [illegible] relucet in [illegible]
[illegible] luminis ut [illegible] [illegible] [illegible]
[illegible] [illegible] illas [illegible] [illegible] [illegible]
[illegible] in quas [illegible] relucet [illegible] [illegible]

et vero illam [illegible] ducunt et ducunt [illegible]
nitumque est lumen gloriae quod concurrit ad visionem
effective ducit. Prima: quia intellectus
recipit vires virtute supernaturali videndi
claram Dei visionem intuitivam, videlicet quia sicut
ut in visione intuitiva, et luminis naturalis vis ad
attractionem visionis intuitivae supernaturalis illa
naturalis ad [illegible] visionis supernaturalis et [illegible]
[illegible] ducitur sive ducuntur [illegible] eodemque [illegible]

Ad 2.

256 Sat exiguum in [illegible] habens qui naturalem vim [illegible]
[illegible] visionem ista [illegible] elevant ut cum illa
producant actum supernaturalem visionis. Et ratio ap-
[illegible] est: quia principium elevans naturalem potentiam ad
supernaturalem effectum ducit in eo quod in quo naturalis pote-
[illegible] deficit sive insufficiens; atqui naturalis potentia
deficit et insufficiens in quo effectu ad supernatura-
lem visionem: ergo principium elevans naturalem potentiam
intus ad supernaturalem visionem ducit in quo
effectu. Prima patet: nam elevare est adiuvare
deficientem sive insufficientem ut perficiat. Patet etiam
2a: quia naturale [illegible] non est prorsus proportionatum
facultati supernaturali [illegible] Ad [illegible] obiiciunt [illegible]
[illegible]

Cap. VII. Q. 3.

Sive cuncti quidam [illegible]

duplici ratione praedestinatio premium ad exigentia Doctrina 258
[illegible] quaerendo [illegible] connaturalis [illegible]
[illegible] lumen gloriae beatificat id aut [illegible] gratia
[illegible] [illegible] beatificat obiective
nam [illegible] beatificus non potest [illegible] summum bonum beati-
ficare [illegible] effective nam [illegible] vitam [illegible]
talem beatitudinem. id aut [illegible]
[illegible] [illegible] gaudium
beatificantis [illegible].

2a lumen corporeum [illegible] 259
[illegible] Deus [illegible] ordinis: [illegible]
lumen gloriae [illegible] Dei [illegible] omnino [illegible]
[illegible] mundo [illegible]
[illegible] illuminat [illegible] mundo
[illegible] complectitur [illegible]
[illegible] at lumen gloriae [illegible]
[illegible] ad visionem Dei [illegible]
[illegible] quemadmodum lumen [illegible]
[illegible] ut [illegible] vidimus. 260

3a [illegible]
Dei [illegible] praemium [illegible] a Deo praemiante
[illegible] Dei [illegible] a lumine gloriae [illegible]
[illegible] nando [illegible] minorem [illegible] quia [illegible] ab ipso
[illegible] praemiante: [illegible] quia [illegible] praemii
[illegible] a Deo praemiante sicut [illegible]
[illegible] a [illegible] imo [illegible]

principaliter ei a Deo concurrente Deo
dependenter quando tamen minimum: primum est in aliquo
genere causae a solo Deo promananti: secundum: in ul-
timo genere causae: natura minor visio Dei a solo Deo
est in genere causae dantis illam in communicationem sem-
per sibi praestiti quod quidem est a solo Deo pro-
mananti stat autem oportere quod producatur non est
a solo Deo visio et quod in aliquo causae efficientis non est
a solo Deo nullum enim contradictio includit in tanto est
in alio non ei.

261 Dico: Lumen gloriae in vitale et nobile
non producit effective visionem actum. lumen gloriae non pro-
ducit visionem atque adeo ad illam non concurrit effective per in-
strumentum 2do dico secundo maxime: lumen gloriae est nobile
formaliter: Deditur nobile etiam virtualiter: nat ma-
xime etiam dependentibus naturaque in se sonum et Dedit
in 2o lumen gloriae non est formaliter vitale: nec enim est
activa potentia nisi per visionem. et tamen vitale virtua-
liter: est enim virtus productiva visionis requisita ut
sit productiva ad producendum, et ad producendum ad producendum
tendum per intus.

262 Dico: Lumen gloriae non concurrit
concipere ad visionem neque ad illam concurrit effective an
sint enim in solo intus mi principium comprimentum
lumen gloriae supernaturalitas superhabitus supernaturalis visio. rector
autem Deus non nando coram quod non valent provaunt
etiam Divinum non concurrit effective quia non concurrit
concipere. Concurrit itaque per lumen ad visionem effective

ri ex parte: non enim dicit omne requisitum ad visionem ideo est deordinativa. lumen autem gloriae praestans ex parte tenditur intellectum ad actum visionis superaddit intellectui adaequata virtus requisita visionis quae etiam supernaturalis scientia exigentiae quas numero 263 Philosophiae disputavi prius, ubi etiam olim in hoc physicorum libro nostri certitudinem elevavimus origentem generalis tempore; quantumvis ibidem accessit potentiam.

Sed Contra: intelligentiae habitus est per se requisita identificata cum intellectu et anima non est adaequata virtus requisita visionis Dei quia visio Dei postularet subiectum supernaturale, et non postulat: ergo ipsa requisita identificata cum intellectu et anima non est adaequata virtus requisita visionis Dei. Probatur minor: si visio Dei postularet subiectum supernaturale postularet illud vel ratione vitalitatis vel ratione supernaturalitatis: atqui neque ratione vitalitatis, neque ratione supernaturalitatis illud postulat: ergo non postulat subiectum supernaturale. Minor probatur: in primis enim illud non postulat ratione vitalitatis: alioqui enim omnes actus vitales subiectum supernaturale postularent. Nunc neque ratione supernaturalitatis: alioqui enim nec gratia sanctificans, nec habitus infusi, nec ipsum gloriae lumen reciperent in sola ipsa anima, sed in ipsa supernaturali superaddita, et hoc quia esset substantia supernaturalis completa, non peteret in natura ipsa supernaturali, et sic in infinitum, quod nullus admittit. ergo etc. 263

Atque

264 Ista doctrina ut patet nullius indiget hic aliquali probatione. Concilium Viennense vero ubi supra citatum definivit animam elevari lumine gloriae ad Deum videndum, sed videre includit aliquam visionem; ergo anima tum ad agendum quam ad recipiendum elevatur lumine gloriae, et adaequata virtus receptiva visionis non identificatur animae et intellectui, sed cum enim quamvis dicant plerique eam nullam esse, tamen ex elevatione ad totum non infertur elevatio ad singulas partes: potest enim totum esse supernaturale quamvis aliqua pars sit naturalis, et sic totum resultans ex anima et gratia sanctificante aut ex quolibet alio naturali et supernaturali. Ergo ista etiam non est, nulla est ratio: licet enim adaequata virtus receptiva visionis identificetur animae et intellectui, tamen requiritur aliqua virtus ad recipiendam visionem, scilicet [illegible] aliquid efficiente supernaturali, quod quidem formaliter est animam et intellectum elevari ad recipiendam visionem.

265 Ea denique stimulationem gloriae neque partialis neque totalis causa efficiens, neque principalis neque instrumentalis, intellectus implet efficientiam, quia nullam harum speciarum participat: et lumen gloriae non est causa efficiens totalis: [illegible] non est causa partialis: nullam enim intellectus visionis partem efficere potest, neque non est totalis: [illegible] efficere totam visionem non producens intellectu. [illegible] causa principalis: [illegible] minus perfectus, quam [illegible] denique

instrumentalis enim non elevat intellectum; instrumentalis autem causa non elevat, sed elevatur ad superiorem effectum.

Actus luminis 256
gloriae est effectivum causae visionis partialis simul et
totalem, sub diversa tamen ratione. Superiorne est
partialis particulari causa, quia non est tota causa, sed
causa cum intellectu [illegible] totalis effectus; nam effectus
indivisibilis qualis est visio [illegible] producitur aequaliter
causae [illegible] producenti [illegible] indivisibile non habet aliud
et aliud [illegible]. Visio itaque [illegible] producitur
ab intellectu et lumine gloriae ab utroque contra collective
tanquam a tota causa creata, ab utroque contra di
visive tanquam a causa non tota.

Quod autem attinet ad 257
rationem causae principalis et instrumentalis, ego in ipsorum nomine
[illegible] tamen [illegible] dicam [illegible] ut evidentius
licet apud Baldam [illegible] ipsum [illegible] supernaturali doctri
nam in Deo [illegible] libro [illegible] causas adventum
[illegible] illam esse principalem quae est [illegible]
naturalem [illegible] et per [illegible] saltem aequalem
effectus [illegible] habet. Ego vero esse instrumentalem quae non habet praedictas duo [illegible]. Unde colligo ad hunc [illegible] colligo
et [illegible], [illegible] luminis gloriae ejus in
[illegible] visionem [illegible] principalem causam
[illegible] instrumentalem, [illegible] quaecumque sit [illegible]
instrumentalis, ad quod [illegible] instrumentum [illegible] ratio est
[illegible] gloriae ut [illegible] non [illegible]
[illegible] per [illegible] quae [illegible] licet [illegible] habet [illegible]
[illegible] intellectus autem non [illegible] [illegible] [illegible]
[illegible] aut [illegible] ad visionem, licet non visione
[illegible], quatenus [illegible] cum [illegible]
[illegible] vivens: [illegible] lumen gloriae neque [illegible]

sit utrumque illud principium, utrumque autem eminentissi-
mo reluceat in Deo, quaeritur cum intellectus et lumine gl-
oriae operetur, utrum intellectus lumen gloriae et voluntas sint
habitus infusi ut ratio agendi.

Caput 33.

Utrum intellectus lumen gloriae et voluntas sint habitus infusi ut ratio agendi.

268 Lumen gloriae in theologia
dicitur virtus proxima concurrens visioni intellectus
ut idem principium supernaturale [illegible] idem ha-
bitus virtus a Deo infusa [illegible]
post illas [illegible] in hac dispositione [illegible] articulo
quae licet [illegible] in [illegible] quia charitas [illegible]
praedicti autem extendunt ad reliquas omnes supernatura-
les habitus quos extendunt et ultra [illegible] proxima intellectus
et voluntatis non concurrentis proxime et finaliter, sed
remote solum et radicaliter ad supernaturales actus illius
[illegible] habitus [illegible] [illegible] auxilium sint
cum productione [illegible] refutant [illegible] omnes quos sequi-
tur [illegible] in quaestione 6 quaestione [illegible] articulo 80 [illegible]
[illegible] omnes ad unum [illegible]
quorum plurimos profert [illegible] quaestione 80 [illegible]
supernaturalis [illegible] charitas ex [illegible] sectio-
ne 20 et 21.

[illegible] ximas per dictas habituales a solo [illegible] principi[illegible] [illegible]
quatenus lumen gloriae [illegible] agendi [illegible] [illegible] alias ad
ximas id est ximas virtutis [illegible] [illegible] [illegible]
[illegible] ex [illegible] [illegible] [illegible] [illegible]
[illegible]
[illegible]
[illegible]
[illegible] [illegible] agendi [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] aut [illegible] [illegible] ximas pau
[illegible] agendi viciones [illegible] [illegible] supernaturalis [illegible]
[illegible] sint [illegible] aut virtutis ximas agendi supra
naturales [illegible] debent [illegible] [illegible]
virtutis ximas [illegible] ad [illegible] supernaturales [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] ximas [illegible] ad [illegible] supernaturales [illegible]
[illegible] lumen gloriae [illegible] [illegible] aut [illegible]
ultimo ximas agendi viciones [illegible] supernaturales [illegible] aut virtutis ximarum
agendi supernaturalis [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
luminis gloriae [illegible] ximam
agendi viciones [illegible] [illegible] lumine [illegible]
[illegible] aliquid si [illegible] veniret [illegible] [illegible] ultra [illegible]
[illegible] mihi multis argutiis ~~[illegible]~~ [illegible] [illegible]
[illegible].

[illegible] Agurre [illegible] 250

qui lux perthygnell: adhi Scappa ut p novit navi idum... glorię ad videndum Deum ... natis ... ad Deum videndum ut ... ...

... Angelus ... augmentum ... ... lumen ...

251

Idcirco itaque ... Angelici ... Ex ... lumen gloriae ... lumen ... augmentum ...

... lumen gloriae ... augmentum ... Dei ...

... lumen gloriae ... augmentum ... qualitas ... augmentum ... lumine gloriae ... lumen ... prima ut ... a Deo.

Procedendo igitur et sic arguitur. 85.
lumen gloriae nequit accrescere intra virtutes ingeniti proximae
et finalis ipsius quia lumen est augmentum virtutis intra proximae et fina-
lis adjunctionem. Deinde quia lumen gloriae praerequirit intra se
intra virtutes aliquas ingeniti proximas et finalis adjunctionem.
Deinde quia lumen gloriae non est ita virtutis proximae et finalis adjun-
ctionem. Dico secundo negative [illegible] facile
[illegible] nam accretio et augmentum ex [illegible]
cionalis praerequirit in aliquo id quod auget. Est enim
evidenti [illegible] quod calor
ad [illegible] non auget

[illegible]

[illegible] 86

[illegible]
[illegible] definitum, ut in [illegible] libro [illegible]
[illegible] debet idem dicere nam [illegible]
ut [illegible] a lumine gloriae [illegible] supernaturalis [illegible]
[illegible] proportionata ad [illegible] supernaturalis [illegible]
[illegible] supernaturali [illegible]: [illegible]
[illegible] virtutis proximae [illegible] ad [illegible] supernaturalis [illegible]
[illegible] maior: [illegible] enim [illegible]
[illegible] quando [illegible]
[illegible] taliter [illegible]

mediatam l. inmediatam. Id si intus et volun[illegible]
[illegible] viribus proxima partialis ad suas act[illegible]
nalitas illos [illegible] et neque illos producant [illegible]
[illegible] neque producant inmediate aliquos talium [illegible]
causam mediatam, l. inmediatam, e si intus et vo-
tas vivunt viribus proximas partialibus ad suos actus vi-
tales [illegible] mere passive quod ad tales actus. ma[illegible]
[illegible] nam mere passive se habet [illegible]
non agere. intellectus autem, quia virtus [illegible] utrumque
[illegible] neque aliquam illius causam [illegible]
[illegible] inmediate producat, nullo modo [illegible]
[illegible] intus enim et voluntas intel[illegible]
separaliter suos actus [illegible] quibus et intellectus [illegible]
nant et vivunt. [illegible] non producunt illos inmediate
[illegible] quod illos inmediate producant quando ad ill[illegible]
[illegible] proximas virtutes producuas saltem partiales
ac denique illorum actus causae nullas inmediate produ-
cunt. mere igitur passive se habent.

Quaest. A

233 Explat[ur] ex illis Apostoli verbis 1.a ad Corinthios 15, 10:
abundantius illis omnibus laboravi non ego autem
gratia Dei mecum. ubi per hos labores [illegible]
[illegible] actibus supernaturalibus [illegible] expressit [illegible]
[illegible] influxus operativos [illegible]
non excludit se [illegible]
[illegible] Dei gratias, ac denique cum addit gra-
tia Dei mecum utrumque virtutis simul [illegible]

rentre Durantis [illegible] gratiae aut adiuvans ex-
citans ... dicit gratia Dei mecum: quod si [illegible]
vaci [illegible] sicut in illis Durand. [illegible] in infirmas
virtutum ... neque est ab ... ud ...
ad ... exemplum
... calor in aqua ... dix[it]
... Apostolus gratia Dei mecum: quae famula neque
... quis enim dicat calorem cum aqua
... explat igitur ... simul in ...
... cum ... Durantis. audit ...
... Apostoli ... Aquinas libro de gratia et libero
arbitrio capite quinto ... gratia Dei mecum
id est ... id gratia Dei mecum ... peccator ...
... Dei ... gratia Dei ... cum
illo. Ita Aquinas. ... autem ... maxima
imo in linea ... simpliciter gratia Dei ...
... agendi: nam ... sola
agunt ... ut ... nunc
videmus.

§. XIIII. Quaeritur ... [illegible]

yadans ... in ... quare ... 255
... quod ... neque ... carnis
... aut ... libertatis ...
... tamen ... rationalis ...
... hucusque ... ad ...
... quod ... a lumine ...
ad ... utraque ... rationabilis ...

magnaque ad eius praecipuis aut horantibus
ex ijs fabq [illegible] metoo [illegible]
nam [illegible] primi [illegible] praeterea [illegible]
[illegible]
[illegible] D[illegible] ad [illegible]
[illegible]
[illegible] D[illegible] ad quae reduplicativa [illegible]
vero laborat omnibus [illegible] debito ab [illegible]
et universitas [illegible]; Verbis idem [illegible]
virtus aut voluntas Ocurrit et elevatur [illegible]
nalis nobis explet attribuat ne illa reduplicatio ut
elevatur elevanti quo [illegible] agendi virtus [illegible] reliqua
at ipsa elevata [illegible] aliquas agendi virtutes [illegible]
et actio immediate et proxime proveniat ab utraque virtute
elevanti scilicet et elevatu. Si hae [illegible] at [illegible]
[illegible] aut [illegible] : at [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] quae [illegible] arbitramur: [illegible]
idem [illegible] nali [illegible] aut [illegible] quando
Ocurrit aut elevatur a supernali ad Ocurrit mere [illegible]
[illegible].

236 Nostri [illegible] [illegible] [illegible]
[illegible] paragrapho [illegible]
[illegible] alij [illegible] videlicet aquae
[illegible] calorem, ut [illegible] quia in[illegible]
aqua non [illegible] virtus aliquas calefaciendi: ad [illegible]
actio aquam non [illegible] actione calefaciendi [illegible]
[illegible] calore in aqua [illegible] calefacere [illegible]

quando ei addit intellectus et voluntas recipiunt activitatem eleva-
tam et habitus supernaturales in illis recipiunt ut forma mixta in
[illegible]. [illegible] recipiunt aut activitatem quae ad supernaturales actus
elevat virtutes intellectivas et volitivas [illegible] dictis [illegible] [illegible]
ad quae deinde [illegible] concurrunt active et immediate passive ad super-
naturales actus.

Utrumque speculatio [illegible] [illegible] [illegible] 257
[illegible] [illegible] nam illas potentias [illegible] virtutes intellectivas et volitivas
[illegible] intellectus et voluntas quando recipiunt supernaturales acti-
vitates [illegible] [illegible] supernaturali activitate producat immediate et
[illegible] supernaturales actus [illegible]. [illegible]: activitas [illegible] [illegible] super-
naturalis [illegible] virtutes [illegible] agendi [illegible]: [illegible] virtutes [illegible]
[illegible] intellectus et voluntatis [illegible] [illegible] passive [illegible]
[illegible] supernaturalis actus [illegible]. [illegible] [illegible] [illegible] [illegible]
[illegible] illas virtutes [illegible] [illegible] [illegible]. [illegible]
virtutes frigefactivas. et tamen quia tales virtutes non [illegible]
ad calefaciendum aquam non se habet active [illegible] [illegible]
imo sicut frigefactiva virtus aquae elevatione [illegible] s.
impotens est ad qualemcumque calorem producendum sicut ad qualitatem
frigoris est potens [illegible] intellectivas et volitivas virtutes intellectus
et voluntatis elevatione [illegible] impotens [illegible] ad intellectionem
et volitionem supernaturalem sicut ad naturales est potens: [illegible] frige-
factivae virtutes [illegible] aquae se habet mere passi-
ve, quando calor in aqua [illegible] [illegible]. [illegible]
agendi mere passive se habet [illegible] virtutes intellectiva et volitiva [illegible]
[illegible] intellectus et voluntatis quando supernaturales habitus [illegible]
[illegible] intellectus et voluntatis supernaturales et [illegible] agendi. 258

[illegible]

defendunt aliqui intellectus et voluntatis [illegible] a [illegible]

et supernalis ad determinationem intellectus Divina vero respectu supernaturalium, ad utrumque vero contingentia dicitur quod intellectus determinat non ut virtus sed ut ratio, lumen autem determinat ut potentia id est virtus: ad quid adeo creaturae intellectui nihil omnino lumen in ratione virtutis et ratio agendi in systemate subtilibus subtilis [illegible] quod implet intellectus determinantis ruminationis et proprie determinat. Ad quod est intellectus determinat ut virtus subalterna ut quod determinat suae virtuti quando determinat ut potentia determinat suae virtuti aliquam [illegible] determinaret: quando determinatur ut potentia determinat ut virtus: quod intellectus implet quod determinat ut potentia et non ut virtus prima ratio agendi dum [illegible] virtus ratio activa: id implet intellectus quod intellectus determinat [illegible] ut potentia [illegible] duo virtus lumine quo determinat ut ratio activa: quando determinat [illegible] ut potentia [illegible] ductum virtutis determinat ut ratio agendi: quod [illegible] implet, quod intellectus [illegible]

Ad 9 currente lumine determinat ut [illegible] ratio agendi.

Ob.

3° Voluntas [illegible] in [illegible] charitatis determinat ut potentia libera ad amorem [illegible] supernalis [illegible] determinat ut libera determinat ut virtus agendi: quod autem [illegible] supernaturalem determinat [illegible] ut [illegible] virtus agendi, quod [illegible] intellectus [illegible] parti [illegible] supernaturalis [illegible] amor [illegible] quoque virtus Divina [illegible] quod [illegible] determinat ut libera determinat ut virtus agendi et non agendi: [illegible] determinat ut virtus agendi [illegible] determinat [illegible] virtus agendi: [illegible] determinat [illegible] determinat [illegible] virtus agendi: [illegible]

valet ita mari [illegible] ... libet [illegible]
[illegible]

Dices [illegible] [illegible] enim quatenus [illegible] 280
[illegible] libera ad amorem [illegible] charitas intrinsece [illegible]
[illegible] libere [illegible] potius non producat quo producat
amorem: [illegible] non amorem [illegible] sequitur [illegible]
mandi. [illegible] quatenus est proxima [illegible] libere [illegible]
[illegible] non producat quo producat amorem est proxima [illegible]
[illegible] libere [illegible] potius producat quam non producat eum
[illegible] amorem: ergo voluntas quatenus [illegible] libera ad amorem [illegible]
[illegible] est proxima [illegible] libere [illegible]
[illegible] quam non producat eum amorem atqui non aliter vo
luntas [illegible] libere [illegible] ut producat potius quam non produ
cat non agendo libere [illegible]: ergo voluntas quatenus [illegible]
[illegible] ad amorem illum supernaturalem est proxima [illegible] agen
di libere eum [illegible] eundem amorem.

Denique [illegible] 281
[illegible] Alii per [illegible] [illegible] visio [illegible]
[illegible] quamvis intus [illegible] [illegible] fiat [illegible]
[illegible] et [illegible] intus [illegible] non [illegible]
[illegible] intus [illegible] [illegible] [illegible]
[illegible] adversus [illegible] [illegible] intus [illegible]
[illegible] ad [illegible] non [illegible] [illegible]
[illegible] intus [illegible] maior [illegible] illam [illegible]
[illegible] naturae [illegible] non potest [illegible] quamvis intus [illegible]
[illegible] fiat [illegible] et [illegible]
[illegible] non [illegible]: ergo quamvis [illegible]
[illegible] ad [illegible] supernaturalem [illegible]
[illegible] supernaturalis [illegible] eum [illegible]
[illegible] non potest. [illegible]

lius minor ex dupl. amore **Dices** satis liquet: christus ut beatificatus fuit per visionem [illegible] qua [illegible] per nos Deum [illegible] lumine gloriae aut supernali virtute non [illegible] implere clarius quam ut debeat amplius explicare vel oppositas dissolvere argutias.

282 **Dices**

Producit [illegible] proxime supernaturalem visionem tanquam partialis virtus producit ut potentia naturalis; ut [illegible] implet [illegible] tanquam partialis virtus ad quadio [illegible] aut agendi cum lumine supernali [illegible] ut autem producit [illegible] quod supernale cum supernali [illegible] naturalis [illegible] [illegible] supernaturalis visionis ad supernalis visionem [illegible] implet quod [illegible] producit ut potentia naturalis minor [illegible] cum ut potentia [illegible] ut causis supernale virtute [illegible] visio producta [illegible] ut causa virtute [illegible] visio [illegible] potentia producendi [illegible] argutis visionis [illegible] [illegible] ad [illegible] supernali [illegible].

283 **Dices**

hic [illegible] [illegible] [illegible] objectioni [illegible] quodam [illegible] ut [illegible] in [illegible] aut [illegible] [illegible] Deum [illegible] ut [illegible] quod supernale [illegible] [illegible] aut virtutis aut [illegible] Deum debet [illegible] admittere quod [illegible] naturale ad supernale [illegible] implere [illegible]

rei facile cum potentia obedientiali explanari ad elevationem reducendo.

Dic

cimus itaque majorem: natura producit immediate ut principium su-
pernaturalem visionem tanquam partialis virtus, producit ut
praeternaturalis, excludendo praecise identitatem naturae cum supernaturali vir-
tute, concedimus: producit ut praeternaturalis, excludendo etiam
elevationem supernaturalis virtutis, namque majorem minorem deinde
subsumptam distinguimus: concedimus consequentiam et consequentiam
ad primum majoris, dictam minorem distinguimus: si natura
ut praeternaturalis, excludendo praecise identitatem naturae cum super-
naturali virtute est natura ut impotens ad supernaturalem visionem:
namque excludendo etiam elevationem supernaturalis virtutis: concedimus
minorem. ad huius probationem sublata distinguimus eandem majorem: ut
natura ut praeternaturalis est natura ut carens supernaturali virtute
praecisiva, non tamen identitatis, concedimus. est natura ut carens
virtute supernaturali et carens etiam elevatione: naturam majoris
minoris denique distinguimus: sed natura ut carens virtute su-
pernaturali et carens simul identitatis atque elevationis cum
impotens producendi non ut impotens ad visionem: concedimus
ut carens per carentiam tantum identitatis, naturam minorem et con- 283

Sta

tue hic credimus licet natura ut praeternaturalis, quae ab natura ex-
cludit supernaturalis potentia duplicem sortitur sensum ex-
clusivum videlicet identitatis et exclusivum etiam elevationis: in
primo sensu natura producit supernaturalem visionem ut praeter-
naturalis, quia producit ut id quod est etiam connaturalis potentia
distinguitur ab omni supernaturali in secundo sensu non producit 285

supernalem vicationem ut naturalis potentia qua non producit ut non elevatus virtute supernali. quod homo naturalis potentia supernaturalis producat effectum nullae simplae: quia non producit ut causa sic cum virtute ad iuvante, id est ut causa tantum et finitum ab ut naturas sit ut per ipsius sit simplaria quod homo naturalis potentia supernaturalem producat effectum simplaciter lane: potentia enim ut causa idem cum adque eius auxilio ut elevatione supernalis virtutis caret omnino virtute sine producere sine virtute ipsius quia sed non potest simplat autem effectum que potentia ad actus supernalis Quantum ut elevatio tamen ex duplicava sequit ut in secundam diximus numero §§

(286 Quaeritur 2. Supernatur potentia intus et vitalemente ut elevata. Quae tamquam partialis virtutis agendi supernaturalis naturalis potentia concurrat partialis concurrimus, id est Concurrit sicut partialis virtus agendi supernaturalis aut minori parti: nam ipsa partialis causa est supernaturalis ex suis viribus naturalis quod supernaturalis naturalis virtus ex ipsis naturae viribus requirit a Deo tamquam ad supernaturalis actus minori parte simul (Quando causae adsunt debitas actus sicut actiones debitas quod agitur et supernaturalis naturalis ab ex ipsis naturae debent non per ... naturalis ut licuerit ex ipsis fide numero § 38.

285 Ex quibus colligitur primus ... Sol. Q.
... notabimus ut quam adducunt apud nullus causa ... concurrit ... causa et in significando ... namque ...
... diximus vicario ... ex indi..., ad quaedam

tur pars unq naturam et altera supernal: nq eadem parte repugnat uni et altera pars quod etiam adarimus f[illegible] supernal. Non omnes partes quamvis mille partes di[illegible] adcirimus eundem supernal. adque indivisibil. De[illegible]
Dicunt utrumque quia causa natur. et supernal. elevati et elevantis; si tamen accipiat. Dicunt pro actione Dicuntur di, sive pro actione qua natur. pote elevatae simul supernal. De tali elevante et supernal. virtute elevans simul supernal. potest elevata. Dupliciter ducere rationem Dicunt aliqui quam partem supernal. actio. si aut accipiat. Dicunt tanto Dicuntur id est pro ista actione utrumque qui virtuti natur. et supernal. elevati et elevantis qualiter Divergunt, et supernal. an, Dupliciter dicant, dicimus tali ratione partim natur. et partim supernal. simpliciter tamen cuiusque natur. repugnans etiam malo naturali Caesar consequentia.
2.º dicimus autem supernalem assignatae actione productae tam quam a causa totali totaliter causa et actionis, a qua libet aut eorum parte productae tanquam a causa partiali partialiter causae et simul totali totaliter et actionis ut in numero L.B. licet, et ab omnibus admittitur debet quando unque multae causae Dicuntur ad indivisibile producendum
di. 288

2.º D. Causae igitur ut dixi domare: si natur potest inter et elevantis et elevatae Dicunt tanquam partialis virtutis agendi supernalem aut natur. potest De fieret partialis Dicuntur partialiter actionis et effectus: natur. Conferet partialis Dicuntur partialiter causa virtutis Dicuntur: Credit maior. Inquitur etiam minor et C
sed si in 1.º sensu sed natur. in secundo. admissa parum natur. omnino maior: nam illa uti Dicuntur

lapsum ad ignorandi aut ad dicendi facilitatem in [illegible]
omnino falsum quod [illegible] sit [illegible] naturalis: sicut
[illegible] et [illegible] ad operationem [illegible]
itaque virtus et luminis gloriae [illegible] naturalis ad
visionem: quia [illegible] naturalis [illegible] virtus [illegible] aut [illegible]
ducendi visionem [illegible] necessaria [illegible] pro actu
necessario, quia virtus simul et lumen gloriae producunt
visionem [illegible] quod [illegible] sit naturalis: [illegible]
visionis, sive ex viribus luminis gloriae [illegible]
visionem. Falsum tamen [illegible], quod sit naturalis
[illegible] naturalis [illegible] actu [illegible]
ut multi [illegible] sive ab illo [illegible] ut alii [illegible]
[illegible] supernaturalis est, [illegible] Deus [illegible]
[illegible] quod naturalis [illegible] naturalis viribus [illegible] supernaturalis
[illegible] debeat.

289 Dices. Aliquis [illegible]
quod est supernale est [illegible] supernaturalis [illegible]
[illegible] agendi [illegible]
[illegible] supernaturalis [illegible]
[illegible] agendi [illegible] supernaturalis [illegible]
[illegible] naturalis [illegible] ad supernaturalis [illegible]
[illegible] naturalis [illegible] ad supernaturalis [illegible]
[illegible] agendi [illegible] supernaturalis [illegible]
[illegible] agendi.

290 Dicitur [illegible]
[illegible] supernaturale [illegible]
supernaturale [illegible] aut [illegible]
[illegible]

aliud omnino est producere supernaturaliter quo quid per se sit omnino sine [illegible] et aliud longe diversum supernaturale quoad id ad quod virtus aut ratio agendi se extendit: priorem autem sensum [illegible]. Ad omnia indicia producit quidquid est [illegible] non [illegible] sive [illegible] supernaturale et supernaturaliter: quidquid igitur est in ea visione [illegible] supernaturale entitive et realiter supernaturale est: sicut realiter et entitive quidquid intrinsecum est realiter est. namque id in aliquo quod intrinsece est [illegible]. At quidquid est in ea visione [illegible] [illegible] aut [illegible] supernaturale est: [illegible] illo [illegible] supernaturaliter [illegible] multis [illegible] [illegible] supernaturalis, ut qualitas [illegible] tas vitalitas et supernaturalitas visionis [illegible] et [illegible] in metaphysica ratione [illegible] quam [illegible] supernaturalis [illegible] elevans [illegible] ad visionem [illegible] [illegible] aut et vitalitas visionis in metaphysica ratione [illegible] quae visio debet, aut [illegible] abinde [illegible] supernaturali [illegible].

[illegible] [illegible] [illegible] vitalis naturalis [illegible] visio [illegible] sit [illegible] ex [illegible] naturali et ex [illegible] supernaturali [illegible] [illegible] non [illegible] videlicet [illegible] ex [illegible] et [illegible]: [illegible] supernaturali [illegible] debitus et naturale [illegible] indebitus [illegible] diximus [illegible] visionis [illegible] naturali [illegible] supernaturali: [illegible] quemadmodum homo [illegible] ex [illegible].

ianis vit sys cuendo munus: supernali quy ē [illegible]
[illegible] naturalis spāmo ad supernalem effectum
ad statum supernaturalem: Quare [illegible] elevatio [illegible] naturalis
ad supernalem effectum quantum ad alia omnia [illegible]
[illegible]: naturaliter. [illegible] [illegible] influxione [illegible]
[illegible] requisitio ex [illegible] supernalis causa: [illegible] [illegible]
one Dei medij [illegible] ex [illegible] [illegible] [illegible]
[illegible] Exemplum [illegible] [illegible] [illegible]
[illegible] ad animum naturalem [illegible] [illegible] [illegible] [illegible]
[illegible]: causa enim pure naturalis ad effectum pure naturalem
[illegible] ē et [illegible]. Si autem [illegible] [illegible]
ad animum supernalis [illegible] ut [illegible] in visione
Dei [illegible] ut supernalis causa [illegible] [illegible] producat [illegible]
[illegible] [illegible] [illegible] augmentum [illegible]
[illegible] supernali suae [illegible]. [illegible] [illegible] supernali
lumine sibi intrio elevari [illegible] naturalis intus ad supern-
alem Dei visionem. [illegible] sancta statuit et Angelici D.
[illegible]

Resp. 8. B

Ullum sine supernali lumine sibi intrio elevari
posse ovit nat intus ad supernalem Dei visionem.

Caput 23.

Sancta Statuitur A Angelici Dei auctoritate
probatur.

Gne [illegible] Dr. Nic. [illegible]

[illegible] inclinetur ad [illegible] intellectus charitate et voluntatis inclinent 293

religionis [illegible] unde [illegible] humanis [illegible]

[illegible] naturalis [illegible] habet [illegible] sibi intellectus

supernaturalis [illegible] et supernaturalis [illegible]

[illegible] ad eam [illegible] elevat [illegible]

naturalis [illegible] intellectus ad ditam [illegible]

[illegible] omnes [illegible] charitate [illegible] supernaturalis [illegible]

[illegible] negant. [illegible]

[illegible] suo [illegible]

[illegible] omnis [illegible]

[illegible] et dicit [illegible] quibus [illegible] qui

[illegible] nostris [illegible]

[illegible]

[illegible] ordinem authoritatem [illegible]

[illegible] aut [illegible] dicit [illegible] dicit quare

[illegible] etiam [illegible] aliquibus [illegible]

[illegible] et immediate

[illegible] ordinationem [illegible]

[illegible] authoritatis [illegible]

Articulus I. [illegible] 292

[illegible] qua[illegible] intellectus [illegible]

[illegible]

[illegible]

[illegible] omnium [illegible]

[illegible] voluntate [illegible] elevatur [illegible]

[illegible] sibi [illegible]

ad alia supernaturalia. Ad 5.um nego [illegible] aliunde nam magis supernaturali
sunt neque magis visibilia quam [illegible] Dei visio.

225 Thes: Lumen Gloriae [illegible] Efficax
ex Angelico Doctore in quartum dist. [illegible] 49 [illegible]
actu [illegible] miraculose fieri posset [illegible] Divina [illegible]
videndum Deum [illegible] quibus [illegible] ut [illegible]
[illegible] ad statum [illegible] elevationis intellectus [illegible]
[illegible] quamvis [illegible]
[illegible] quas in via habet intellectus creatus [illegible]
[illegible] supernaturali [illegible] aliquod [illegible] visionis [illegible]
[illegible] intellectus creatus [illegible] elevatur [illegible] ad supernat[illegible]
ulteriorem.

226 Resp. Cum [illegible]
[illegible] ad [illegible] visionem elevari [illegible] lumine
[illegible] qualitas [illegible]
lumine [illegible] intellectus [illegible]
intellectus [illegible] lumen [illegible] qualitas [illegible]
[illegible] statum [illegible] lumen [illegible] in statu
statuit [illegible] Angelicus [illegible] ad [illegible]
[illegible] Tradiunt [illegible] aequat [illegible]
[illegible] habeas [illegible] hominis [illegible]
omnes quae in statu [illegible] aliquid [illegible]
[illegible] a [illegible] qualitas [illegible]
[illegible] statu colligit: unde [illegible] quibus
[illegible] in statu [illegible] intellectus [illegible]

... aliquam ... ibi infra ...

Supra ... [illegible] ... 207

[illegible] ... Apostolus ... [illegible] ...

... [illegible] ... aliquam ... [illegible] ...

... [illegible] ... eodem ... [illegible] ...

... [illegible] ... aliquam ... [illegible] ...

... articulo ... ad ... [illegible] ...

... [illegible] ...

Cap. ...

[illegible] ... probat eadem sententia nostra

208 ... [illegible] ... luminis

atque [illegible] D[illegible] [illegible]

[illegible] clare [illegible] [illegible] qd hoc [illegible]

[illegible] adeo adaequandis [illegible] adaeque lumine [illegible]

[illegible] ad supernaturalem [illegible]

[illegible] luminis infiniti [illegible]

[illegible]

[illegible] attinet [illegible]

[illegible] in omni [illegible]

[illegible] luminis [illegible] adaequando eadem [illegible]

[illegible] in lumine [illegible]

[illegible] in omni [illegible]

[illegible] luminis infiniti [illegible]

[illegible] qd attinet ad [illegible]

[illegible] lumini [illegible]

[illegible] nulla [illegible]

[illegible] luminis [illegible]

[illegible] luminis [illegible]

[illegible]

399 Si dicas [illegible]

ablata luminis [illegible]

[illegible]

[illegible] unitas [illegible]

[illegible] luminis [illegible]

[illegible] ad visionem [illegible]

[illegible] supernaturalis [illegible]

Deminuit. Primo quoniam intra lumen gloriae et habitum
et omnes [illegible] distinctum [illegible] [illegible] visionem Dei
[illegible] [illegible] [illegible] Deum, cum Deum[illegible]
[illegible] et lumen gloriae ad visionem Dei
[illegible] in Deo [illegible] Quatenus
[illegible] intra [illegible] distinctum Quatenus
Distinctae [illegible] ad visionem Dei [illegible]
vitalis [illegible] visionem Dei: [illegible]
[illegible] intra et lumen gloriae intra
[illegible] [illegible] distinctae ad visionem Dei
[illegible] ex eo [illegible] quod intra [illegible] intra et lumen
gloriae nullas [illegible] ex [illegible] ad [illegible]
unde distinctio [illegible] [illegible] [illegible]
[illegible] [illegible] quando ita dist [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] lumen gloriae [illegible] [illegible] atque
et lumen gloriae [illegible] [illegible] [illegible]
in ad visionem [illegible] [illegible] [illegible]
luminis gloriae intra [illegible] [illegible] [illegible]
quantum intra [illegible] [illegible] applicationes
[illegible] ad [illegible] [illegible] [illegible] [illegible]

Ultimo [illegible] neque vitalis [illegible] Dicere 300
que [illegible] [illegible] [illegible] ad [illegible]
[illegible] [illegible] [illegible] [illegible] ad [illegible]
[illegible] Dei [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] aliquorum [illegible]
[illegible] [illegible] vitalis [illegible] [illegible]
omnia [illegible] [illegible] intra [illegible] [illegible]
[illegible] [illegible] [illegible] intra [illegible]
[illegible]

[illegible]

Cap. 3.

Ultima [illegible] a solutione obiectionum

301 [illegible]

302 [illegible]

(P.

dicit lumen gloriae et mei probationis transeuntis fuisse in
Apostolo Paulo quando raptus fuit. 2o urges. Deus in Apostolo
Paulo quando raptus fuit non fuit [illegible] legis ordina-
riae legis, [illegible] quas multas videtur. Deus tamen videt [illegible]
[illegible] etiam [illegible] ablationem [illegible] infusione
luminis gloriae saltem transeuntis, ad visionem Dei [illegible]
[illegible] [illegible] est nam [illegible] visionem [illegible]
[illegible] Paulo videtur (quod tamen factum narrant multi tum
ex scholasticis tum ex sanctis patribus interpretibus in sancto
Dionisio libro de Caelesti Hierarchia, [illegible] et alii quae
[illegible] [illegible]) [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] est: [illegible] Deus in Apostolo Paulo non fuit [illegible]
legis ordinariae legis, quantum ad [illegible] videndi futuram
homini viatori: [illegible] non fuit [illegible] legis ordina-
riae legis quantum ad [illegible] ad visionem ex [illegible]
[illegible] [illegible] videndi factum [illegible] [illegible].

[illegible] [illegible] [illegible] [illegible] Dices
Apostolo [illegible] [illegible] Deus dispensata
[illegible] [illegible] [illegible] [illegible] [illegible]
Exodi 33 [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] non videbit me
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] est [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] Dicens: [illegible] [illegible] [illegible] hunc ordinem in
[illegible] agere cum voluerit [illegible] [illegible] [illegible]

303

ricuri

304 rico celsitudinis elevati ad supernaturalia Dei, [illegible] ex omnipotentia potentia est [illegible] elevatione eius habere omnipotentia [illegible] aut alterius supernaturalis [illegible] [illegible] ad supernaturalia [illegible] [illegible] intrinsece [illegible] ad supernaturalia Divinis [illegible] naturae supernaturalis [illegible] intrinsece [illegible]: non intrinsece [illegible] potentia [illegible] denominatio ab intrinseco. [illegible] extra [illegible] non omnipotentiae, aut alterius supernaturalis [illegible] intrinsece [illegible] adaequate denominatione intrinsece [illegible] [illegible] omnipotentiae, aut alterius supernaturalis [illegible] [illegible] ex impotentia [illegible] ad supernaturalia [illegible]

305 Q. 6

[illegible] intrinsece [illegible] impotentia et improportionatus ad [illegible] Dei [illegible] [illegible] [illegible] omnipotentia, aut alterius supernaturalis [illegible] intrinsece manet intrinsece sicut antea [illegible] [illegible] impotentia et improportionatus ad [illegible] [illegible]: [illegible] [illegible]: [illegible] potentia [illegible]. [illegible] secundo. [illegible] [illegible] [illegible] potentia aut alterius supernaturalis [illegible] intrinsece [illegible] virtutem agendi [illegible] Dei [illegible] [illegible] omnipotentia aut alterius supernaturalis [illegible] [illegible] [illegible] Dei. [illegible] [illegible] causa producat effectum quem [illegible] [illegible] intrinsece non [illegible] esse [illegible] Dei [illegible] intrinsece [illegible] virtutem ad [illegible] [illegible] ad [illegible] Dei producat non habet intrinsece [illegible] [illegible] [illegible]

cens. rel. Dices quando mauris ut ins elevatur Dubii 306
adde suffrag. rationem reddi debet ex imperfectionis
ob aliquando substantiae potentiae: natura: aliquando pue
talem potentiae sive augmenti virtutis. Dixi ma
minor etiam dixi quia dixi quae inde sunt. idem
lo negative: ad maius rationem sufficit maior: intus
eius fortium et denominas intra adaequat. l. inadaequate
dicendum: et denominas intra adaequate sunt natura
maior. minor illud differentia dicit de denomin. non
intra adaequate natura vel denominatione intra in
adaequate.

Ex his solum. Entitas im 308
perfectum sed est duplex: esse et praecedentem terminum
intrinsecum vitae. Secundo quia causam et omnis
illius adaequatam virtutis. entitas tamen imperfecta
nequit reddi potentiae quia extrema adeo virtutis
est aut alterius virtutis. potest autem reddi potentiae
istius entitas tamen imperfectio. Et ratio discrimen
est perspicua: quia talium [illegible] [illegible]
reddet potentiae illas solas entitas quae adiuvat. ad
faciendum id quod facere per se solam non potest, sed enti [illegible]
tas eo modo imperfecta non adiuvat. quia virtus extra
fortium adiuvat autem entitas [illegible] imperfecta
[illegible] [illegible] [illegible] [illegible]
eo modo imperfectae reddit. aut potentiae entitas tamen im
perfecta minoris entitas [illegible] modo imperfecta [illegible]
[illegible] agit. [illegible] [illegible] omnis virtutis [illegible]
entitas autem eo modo imperfecta aliquid [illegible]
adiuvat. [illegible] [illegible] [illegible] [illegible]
aut aliquid [illegible] [illegible] [illegible] [illegible] [illegible]
tus [illegible] [illegible] capite 50 [illegible] [illegible]
Joannis [illegible] ita quia [illegible] quomodo [illegible]

Dico [illegible]

308 [illegible] inter [illegible] substantiam [illegible] ad [illegible] quam [illegible] caust [illegible] intra [illegible] et [illegible] quando [illegible] ad [illegible] terminatione [illegible] adequat [illegible] [illegible] exhaustam quam ad [illegible] denominatio [illegible] fare pendas [illegible] ex [illegible] ab [illegible] unionis [illegible] extra [illegible] ex [illegible] ex intra. Et extra quinvadmiz [illegible] naturalis.

Dico Quinto [illegible]

309 [illegible] dyguendo [illegible] inter [illegible] impertans [illegible] ad [illegible] nio elevante. [illegible] ad [illegible] educenda [illegible]
310 nio elevante natur[a] [illegible] [illegible] dupuitas [illegible] inter impotens [illegible] ad [illegible] educendo [illegible] nio elevante. [illegible] consequentias: ad [illegible] educendas [illegible] nio elevante natur[a] [illegible] [illegible] negatur [illegible] [illegible] [illegible]

360 Dico 6o [illegible]

[illegible] mare [illegible] [illegible] [illegible] [illegible] majoris et minoris [illegible] consequentias. [illegible] major [illegible] [illegible] causas [illegible] quam [illegible] [illegible] tanquam [illegible] adequata [illegible] [illegible] tanquam [illegible] adequatis et sufficit ut adaequat [illegible] [illegible]

[illegible] Dei [illegible] intra [illegible] adequata et [illegible] [illegible] adequationem [illegible] ad [illegible] ad [illegible] [illegible] minor [illegible] natura [illegible]

Sed [illegible] 311

[illegible] [illegible] ad [illegible] [illegible] [illegible] [illegible] [illegible] ad [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] primo [illegible] [illegible] neque [illegible] intellectionis [illegible] [illegible] [illegible] [illegible] omnibus [illegible] [illegible] [illegible] [illegible] [illegible]

R. ad obiectionem [illegible] 312

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] causas [illegible] [illegible] causas [illegible]

[illegible] Deinde [illegible]
[illegible]
[illegible]
[illegible]
[illegible] non altius

[illegible] Ad D[illegible] Respondeo supra fuisse [illegible] ad [illegible]
[illegible] Dixit supernaturalis [illegible]
[illegible] intuitiva [illegible]
[illegible] quoniam ad [illegible]
[illegible]
[illegible] modo [illegible]
[illegible] adaequatum [illegible]
[illegible]
[illegible] naturalem [illegible]
[illegible] adaequatam intellectus [illegible]
[illegible] lumine [illegible]
[illegible] dividere [illegible]
[illegible] supernaturalis [illegible]

312 Ad [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]

Caput 8.

Aliarum Obiectionum Solutio.

[illegible] ... [illegible] ... charitate [illegible] ... orbis [illegible] ... [illegible]

[illegible]

B16

[illegible] ... [illegible] ... hanc enim primo [illegible] ... anno [illegible]

B15

[illegible] ... [illegible] ... ut Dominus [illegible] ... mo elevat. Eo denique: nam [illegible] charo omnibus [illegible], [illegible] concludit inde quod magis et [illegible] ... aqua

[illegible] ex [illegible] idem [illegible] saltem pa[illegible] [illegible]
[illegible] ad supernaturalis effectum [illegible]. minime [illegible]
[illegible] [illegible] [illegible] idem [illegible]
[illegible] Divinae fidei [illegible]
[illegible] supernaturalis ut [illegible]
283.

318 Dices [illegible] naturalis [illegible]
[illegible] alterius [illegible]
[illegible] supernaturalem [illegible]
[illegible]
[illegible] naturale [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] supernaturalis [illegible]

319 R[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]

[illegible] 320

[illegible] ad omne [illegible] ad omne [illegible] infinita [illegible] multi [illegible] infinita [illegible] definire [illegible]

[illegible] 321

[illegible] et [illegible] infinita [illegible] ad [illegible] sit [illegible] definit [illegible]

... [illegible] nullis ... [illegible] ...
[illegible] ex ... [illegible] ... natura ...
... natura celebranti ... [illegible] ...
... [illegible] ... [illegible] ...
... [illegible] ... [illegible] ...
... [illegible] ... [illegible] ...
... [illegible] ... natura ... [illegible] ...
... [illegible] ... aliquam ... natura ...
... autem ... [illegible] ... [illegible] ...
... celebrari ... [illegible] ...
... natura ... [illegible] ...
... [illegible] ... celebrari ... [illegible] ...
... [illegible] ...
... [illegible] ...
... [illegible] ...
... [illegible] ...
... [illegible] ...
... [illegible] ...
... [illegible] ...
... [illegible] ...
Domini ... [illegible] ...
... [illegible] ... ad ... [illegible] ...
... [illegible] ... quam ... [illegible] ...
... [illegible] ...
... [illegible] ...
... [illegible] ...
... [illegible] ...
... [illegible] ...
... [illegible] ...

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible].

[illegible] [illegible]

[illegible] [illegible] [illegible] supernatur[illegible] [illegible] [illegible] 323
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] naturalis. [illegible] itaque [illegible] [illegible]
[illegible] supernatur[illegible] [illegible] [illegible] sunt [illegible] [illegible] supernatu[illegible]
[illegible] [illegible] [illegible] [illegible] explanda [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] supernatur[illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] nobis [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible].

[illegible] [illegible] 324

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] itaque [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] immortali[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] natur[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]. 325

[illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] homo [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]

supernalis omnipotentiae virtutis, cuius auxilio potest amore divino
amare ut oportet, quamvis non possit homo alias sufficienter diligere
ex hac dilectione, potest tamen per gratiam elevantem habitualem nec
sanantis gratiam sufficientem cum qua si homo voluntas potest
ad praedictos. Ob hanc sanantis [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] sanantis [illegible]
urgent [illegible] dum rogant quomodo gratia sufficientem [illegible]
homo non observans [illegible] quando gratiam [illegible]
charitatis caret, [illegible] [illegible] ad gratiam [illegible]
ad gratiam. De hac fuse diximus in [illegible]
gratiae [illegible] [illegible] 362.

326 Quae [illegible] [illegible]
[illegible] aliam dicunt [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] quando infidelis ad fidem [illegible] fidelis
ad [illegible] [illegible] [illegible] supernalis [illegible]
nat[illegible] [illegible] [illegible] [illegible] supernalis omnipotentiae [illegible]
[illegible] effectivus supernale [illegible] [illegible]
[illegible] naturalem [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] naturalis [illegible] supernalis [illegible] [illegible] [illegible]
[illegible] [illegible] fidei infusae nullus [illegible] supernalis
[illegible] [illegible] [illegible] fideles quamvis [illegible]
naturalis [illegible] fidei [illegible] [illegible] [illegible] [illegible]
charitatis aliquando tamen in fidelibus tamen fidelis [illegible]
[illegible] ponitur ad praedictos [illegible] fidei [illegible] et charitatis
sine praedictis [illegible] supernalis [illegible] [illegible] [illegible]
scilicet supernali [illegible]

325 Quaeritur [illegible]
Ex hac disputatione [illegible] supernalis [illegible]

[illegible] brevio [illegible] A[illegible] eo [illegible] [illegible]
tum [illegible] materiale [illegible] aliquod [illegible] deas
[illegible] in eo [illegible] habitum [illegible] intus [illegible]
[illegible] hanc [illegible] credere quia Deus revelat ad [illegible]
[illegible] fidei [illegible] [illegible] fidei divinae [illegible] eum
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] carens [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] ad
[illegible] [illegible].

Nec [illegible] [illegible] [illegible] admittas 328
illas prioritates quam ad [illegible] [illegible] [illegible] praedictos
habitus [illegible] [illegible] [illegible] ita ut [illegible] [illegible]
[illegible] [illegible] et [illegible] habitum charitatis
[illegible] [illegible] habitum in genere causae [illegible] aut
[illegible]: quia [illegible] [illegible] ad habitum charitatis
[illegible] [illegible] in genere [illegible] quatenus idem
[illegible] ab eodem habitu [illegible] mutuas [illegible] [illegible]
[illegible] genere [illegible] [illegible].

Non [illegible] [illegible] [illegible] 329
[illegible] [illegible] [illegible], nam [illegible] [illegible] mutuas [illegible]
[illegible] [illegible] in eodem genere [illegible] mutua
prioritas [illegible] [illegible] in eodem genere [illegible] maxime
[illegible] adversariorum [illegible] [illegible]: nam ante [illegible]
habitus praecedit [illegible] ut in [illegible] [illegible] [illegible]
[illegible] [illegible] praecedit habitus ut in [illegible] [illegible] [illegible]
[illegible] mutua illa prioritas habitus et [illegible] [illegible] in
eodem genere. Maxime [illegible]: [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] ut [illegible] [illegible] [illegible] [illegible] habitum [illegible] ut [illegible]
in [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]:
[illegible] [illegible] [illegible]: nam [illegible] [illegible] [illegible] [illegible]

[illegible] hitus, [illegible] quam productus.

330 Dico secundo: [illegible] habitus [illegible] productus [illegible] naturali [illegible] ad [illegible] productus ab habitu [illegible] inhaerente adaequate [illegible] productus [illegible] habitus [illegible] productus ab alio habitu [illegible] productus ab [illegible] plures productos [illegible] quae [illegible] numero 392.

331 Dico tertio [illegible] anno 1527 [illegible] naturalis [illegible]

332 Nos distinguere [illegible] adaequatos et [illegible] finalis

[illegible] inaequalitas [illegible] libertatis [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] ad [illegible]
qui adhuc viatores [illegible] Cum quae de [illegible] in-
aequalitate Beatitudinis, et unde haec proxime oriatur in beatis [illegible]
[illegible] statuitur Catholica Veritas.

Disputatio 10

De inaequali Beatitudine, et unde haec immediate oriatur in Beatis.

Caput 1.

Statuitur Catholica Veritas.

Conclusio. 323

[illegible] in inaequali beatitudine sicut [illegible]
[illegible] beati [illegible]
[illegible] in [illegible] omne
[illegible]
[illegible] alii [illegible]
[illegible] Deum in [illegible] ad [illegible]

donis ... quibus Christus ... primus ...
... sic et omnibus ... pro ...
... qualibet ... quali ... omnis ...
... monumenta ... in ... ...
... ...
... ...
... ...
magnus ... ...
... ... ubi duas ... ...
... eum ... ...
... ...
... ...
... ...
... ...

Multis itaque ...

332 ... Christi ... Lorenzo ...
in ... mansionis ... ...
... ...
... ...
... ... Christi
... ibi ... Ecclesia ... ...
dixit: ... quia ... ...
... ...
... ibi ... multos ... ...
333 ... tamen Christi ...
... multas ... ...
... ... Lorenzo: ... ...
... ...
...

f.

[illegible] 18ly
omnibus aliud enim gloria aliter gloria [illegible] aliter gloria. Stellae
enim a stella differt in gloria [illegible]
mansionibus: tanquam stellae sancti diversis mansionibus
diversas claritates, tanquam in caelo [illegible] in reg
no. — Et alibi [illegible] idem [illegible]. S. Gregorius lib.
20 moralium cap. 31 inquit: quia in hac stellarum
[illegible] procul dubio dis
tinctis dignitatibus, ut quo hic alius alium merito superat
illic alius alii retributione transcendat; unde in Ev
angelio Veritas dicit: in domo Patris mei mansiones mul
tae sunt. Similia quae habet libro 3 cap. 10. Similiter quoque
dictum locum inquit et [illegible] Alexandrinus
libro 9 in Joannem cap. 21 Novatianus orat.
16 Augustinus libro [illegible], Hilarius
in enarratione Psalmi 64, Tertullianus Scorpiaco
[illegible] cap. 6 aliique plures quos [illegible]
[illegible] libro 5 cap. 10.

335 Dixit ex illo eam citatus Apostolus 1 ad Corin
th. 15. 41 alia claritas solis, alia claritas lunae, et alia
claritas stellarum. Stella enim a stella differt in clarita
te [illegible] inter enim [illegible]
aequali stellarum claritate exprimit Beatorum in bea
titudine inaequalitatem pro meritorum inaequalitate [illegible]
[illegible] aliique quam plures
quicumque nominantur [illegible]
quae brevitatis causa praetereo. 336

36 [illegible]

pro agentibus
+ pro quibus

bonis operationibus virtutis et meriti pro meritis suis [illegible]
parabolas illas proponitur a Christo Domino Matth.
13 de fructu 100 et 60 et 30 et illud Matth. 5 [illegible] in
qua mensura mensi fueritis remetietur vobis et illud
Apostoli 1 ad Corinth. 3. 8 unusquisque autem propriam mercedem
accipiet secundum suum laborem. et illud eiusdem 2a ad Corin-
thios 9. 6 qui parce seminat parce et metet. et qui
seminat in benedictionibus de benedictionibus et metet. et
alia plurima quae noverunt omnes.

335 Unde etiam constat
duplex esse retributionem quarum [illegible] beatitudo. [illegible]
[illegible] in premium et retributionem meritorum et tanquam labo-
rum merces coronae gloriae adequatae mensura inae-
qualitas beatitudinis inaequales sunt sicut erant inaequales
labores; et premium beatitudinis in multis illorum in-
aequale. [illegible] non omnes damnati [illegible] [illegible]
[illegible] in poenas, neque omnes beati in coelo [illegible]
[illegible] beatitudine [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] quanto [illegible] [illegible] [illegible]
[illegible] reddidit [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] duplicia [illegible] [illegible] [illegible] [illegible]
[illegible] duplicem quantum glorificavit se [illegible]
[illegible] fuit tantum date illi tormentum et luctum. [illegible]
[illegible] Christianismi [illegible] [illegible] in [illegible]
[illegible] ad Corinthios [illegible] a [illegible] [illegible]
10 [illegible] [illegible] [illegible] [illegible] [illegible] quas
[illegible] Apostolus [illegible] [illegible] [illegible] significari [illegible]
[illegible] in regno Coeli erunt omnes, non omnes tamen

visionis [illegible] [illegible] : ubi nec [illegible] Scientias creaturae
omnis [illegible] Harmonias [illegible].

Quinto [illegible] 338
[illegible] [illegible] in Dubio [illegible] [illegible] uno
[illegible]: [illegible] animas quae post Baptismum
[illegible] nullam omnino peccati maculam [illegible]
[illegible] peccati maculae [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] aliorum alio [illegible] [illegible]
[illegible] canone 32 definiens [illegible] bonis [illegible]
[illegible] quae ab eo [illegible] et [illegible]
[illegible] augmentum [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] augmentum: 38
[illegible] gloriae illa quae [illegible] [illegible]
[illegible] [illegible].

[illegible] [illegible] inaequalitatem 339
[illegible] [illegible] [illegible] in [illegible]
[illegible] [illegible] quidam [illegible]
apud Egidium [illegible] libro 12 de beatitudine [illegible]
[illegible] [illegible] omnino [illegible] [illegible]
[illegible] beatos [illegible] nullus omnino [illegible]
[illegible] in beatitudine [illegible]
[illegible] [illegible] omnes [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] Baptismalis gratiae ex hac vita decedentes aequales sunt in gra

et inaequales esse in beatitudine, nec aequaliter beati eorum constat: gloria enim sive beatitudo proportionali-
322 ter debetur gratiae. Citatque etiam ait: Baptismus enim aequalem effectum habet in aequalibus [illegible] parvulis [illegible] [illegible] probabile futuros inaequales. Parvulos vero inter se [illegible] affirmavit [illegible] nullus tamen [illegible] [illegible] sint aequales. Apostolus enim non dicit omnes stellas esse inaequales in claritate. Et probabile est multos esse aequales, et illud [illegible] aliqui [illegible] [illegible] gratiae habitualis [illegible] aequales quamvis [illegible] [illegible] quo [illegible] aliquos tales esse. De facto in infinito beatorum numero valde credibile immo moraliter certum esse videtur. Fides tamen [illegible] non docet omnes beatos aequales esse in beatitudine et visione [illegible] non autem [illegible] quod omnes debeant esse inaequales.

340 Joviniani [illegible] [illegible] [illegible] mus [illegible] [illegible] ex illas [illegible] parabolas [illegible] a Christo Domino Matth. 20 ubi omnibus [illegible] [illegible] unus denarius [illegible] laborantibus [illegible] [illegible] laborantibus [illegible] die [illegible] [illegible] in omnibus [illegible] [illegible] sive multum sive parum in vinea Domini [illegible] militantes laboraverunt. Nam [illegible] omnibus [illegible] [illegible] parabolis [illegible] [illegible] ex quo collatus omnibus [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] beati [illegible] [illegible] [illegible] aequaliter dari [illegible].

ius parabolis variaris cū Catholicorum ex⁹ aliorum. Respondeo 341
parabolis rarum singula respondent ut n ad ethicus fulgentia
premiis et fructus. Id ad variam et donarium dictum qua
aliquis quia vollent partem ipsius Basquens inter parts
Azquine dis. cap. et tractatus ubi supra capitulo
Ac hoc ex prioribus reliquis fructibus n placet quia proprie
dic p denarius dicere premiat beatitudinem. Dividammon
p Quintiliam hunc dicere quae est tunc gratiam
i omnes beatorum licet inaequalit. Videat. Hanc aeq
ualit. et dispositionem sub quibus predestinatis
quilibet dicendo. At harum dispositionum ramium ex Ang
elico Doctore ubi itaque dat ad lit
lium quod videlicet denarii significat unitas beatitudinis
ex parte obiecti. Id diversitas mansionum significat di
in dicitis beatitudinis ex diversis gradibus fruitionis s.
audiendus est libro 3. Aragonius cap. 58 sicut
autem ex modo visionis apparet diversus gradus glo
riae in beatis: ita ex eo quod videtur apparet gloria
eadem. nam quilibet felicitas ex hoc est quod Deum
videt, ut patet idem est quod omnes beati faciunt.
n tamen ab omnibus aequaliter beatitudinem consequent. unde
dicitur n obstat quod dominus Matt. 20 omnibus la
borantibus in vinea licet n aequaliter laboraverint
tamen premiae reddendum docet scilicet denarium quia
id est quod omnibus datur in premium ad videndum
et ad fruendum scilicet Deus :

Alii p denarium divin 342

aequo[illegible] [illegible] inaequalit. operantur ——

ingi[illegible] vellint beatitudinem, quam finalem [illegible] e

visio essentiae sed una aeterna beatitudine inaequal

quad durationem aequales sunt omnes beati. licet inaequales

sint quod ad alias perfectiones adiunctas finalis beatit

udinis. Et hoc ex patribus tradit amultis [illegible] Alio[illegible]

ipse unus omnium sermone 59 de verbis Domini sic ait.

Omnes ergo illa mercede omnes aequales tanquam vinea

vinea operarii [illegible] quia denarius ille [illegible] aeterna est

Et in vita aeterna omnes aequales vivunt quamvis non

meritis diversi fulgebunt alius magis alius minus

quod tamen ad vitam aeternam pertinet aequalis erit omnibus

[illegible] aliud longius [illegible] brevius quod pariter sempi

ternum quod non habet finem [illegible] habent. Et hanc vitam

[illegible] in hac [illegible] denarius qui est ille aequalis in omnibus [illegible]

[illegible] [illegible] qui [illegible] vineam [illegible]

omnibus [illegible] quiminus et qui amplius [illegible]

[illegible] quo [illegible] denarius vita aeterna [illegible]

[illegible] alio nemo [illegible] quoniam [illegible]

[illegible] multi [illegible] diversis meritis [illegible]

vita aeterna [illegible] dignitas [illegible]

Sanctae Virginitatis cap. 26

[illegible]

323 [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] dinar[illegible]

[illegible] vita aeterna [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] quali[illegible]

aequal[illegible] salus [illegible] [illegible] [illegible] [illegible]

..u quinque libro 5 in Lucam ad cap. 15 hic habet:
omnes quoque numm[illegible] dignarii [illegible] licet plurim[illegible] non[illegible]
[illegible] denarii, nec [illegible] quas dignarii [illegible] [illegible]
aliquando maiorem [illegible] laborum; quod denarius [illegible] [illegible]
[illegible] D. Maldonatus et [illegible] libro 3 [illegible]
gloriae [illegible] D. [illegible]

[illegible] Vltimo autem de denario aequali [illegible] 342
[illegible] [illegible] merced[illegible] [illegible] idem [illegible] fundum
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] et diuturnitati laboris. Respectu quorum [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] aequaliter [illegible] et
tantum [illegible] [illegible] laborarunt [illegible] [illegible]
quantum [illegible] diuturnius [illegible]: Hanc parabolam [illegible]
[illegible] ex [illegible]. [illegible] [illegible] D. O.
aliis quamplurimis [illegible] adhaerent et [illegible]
[illegible] [illegible] [illegible]. Maldonatus [illegible] D. Maldonatus
[illegible] [illegible] [illegible] [illegible] camerarii aliis [illegible] [illegible]
[illegible] [illegible] libro 2 de [illegible] [illegible] [illegible]
[illegible] parabolis [illegible] [illegible] [illegible] maiorem
[illegible] [illegible] laborauit [illegible] labor et [illegible] quod fuit
[illegible]. [illegible] namque [illegible], ut aliquis una duntaxat
hora tantum laboret quantum alius toto die [illegible]
[illegible] mercedem [illegible] denarius [illegible] eos plane
[illegible] [illegible] D. [illegible] dicitur: [illegible] [illegible]
[illegible] [illegible] multa. [illegible] [illegible] tempore [illegible]
[illegible] [illegible] tanto [illegible] quanto [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] gloriae [illegible] [illegible] [illegible]
[illegible] [illegible]. [illegible] [illegible] [illegible] apud Maldonatum.

341 [illegible] ... [illegible] ... Stabilii
[illegible] ... [illegible] ... [illegible]
quidem lumina [illegible] ... [illegible] ...
et aliis [illegible] ... [illegible] ...
[illegible] (ad quos [illegible] ... [illegible] ...)
multis illorum haud dubie [illegible] ...
[illegible] ad multas [illegible] ...
[illegible] ... aut [illegible] ... quas [illegible]
[illegible] ... quibus [illegible]
[illegible] ex [illegible] adquisitas [illegible] ...
[illegible] ... quae ex [illegible] adeptae
et in minori [illegible] ... [illegible] ...
[illegible] ... [illegible] ...
[illegible] ... [illegible] ...
[illegible] visionis [illegible] ... [illegible] ...
[illegible] inaequalis [illegible] ... [illegible]
[illegible] inaequalis visionis in beatitudine [illegible] ...
[illegible] titulo [illegible]
[illegible] ... inaequalitas [illegible] ...
[illegible] luminis gloriae [illegible] ...
ad inaequalem visionem Dei

Caput 2

Utrum inaequalitas [illegible] ex inaequalitate luminis gloriae et omnis [illegible] ... [illegible] ad inaequalem visionem Dei

[illegible] igitur [illegible] beatitudinis [illegible] D[illegible] 336
[illegible] cum [illegible] [illegible]
[illegible] in [illegible] [illegible] omnes q[illegible]
qd. ab [illegible] [illegible] et amant [illegible] et amant[illegible]
omnibus beatis de [illegible] proximus utaque [illegible]
etiam eorumque inequalitas in beatitudine [illegible]
[illegible] amor [illegible] cum singularis [illegible] [illegible]
[illegible] in [illegible] beati [illegible] ut ql.
[illegible] atque ex [illegible] [illegible]

[illegible] in [illegible] [illegible] 337
[illegible] quae [illegible] [illegible]
[illegible] ratione [illegible] omnium [illegible] [illegible]
[illegible] quae [illegible] [illegible] minus
[illegible] omnium [illegible] [illegible]
[illegible] ab [illegible] [illegible] [illegible]
[illegible] utraque [illegible] [illegible]
[illegible] [illegible] 990 [illegible]
[illegible] D[illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] clarum [illegible] amans [illegible]
[illegible] [illegible]

D [illegible] 338
[illegible] in [illegible] [illegible] [illegible]
[illegible] inequalitas in [illegible] maxime [illegible]
[illegible] equale [illegible] [illegible] et equale etiam [illegible]
[illegible] [illegible] ad [illegible]
[illegible] qui [illegible]
[illegible] aut clarior ab [illegible] quae [illegible]

l. ab Angelo magis excedat naturam intus quam ab Angelis
quibuscumque intus excedat naturam. Ad quod comparatione cre-
atarum, quarum perfectio dicitur [illegible] vel [illegible] quod [illegible]
distinctis et gradu. Responsio supernaturalis elevante his
potentiis.

349 Dei sunt haeretica propositio [illegible]
[illegible], [illegible] qualis visiones Dei non possit alterius
qualitate [illegible] supernaturali elevante quam [illegible] [illegible],
[illegible] [illegible] fratres in visione Dei supernaturali
elevans, non naturae, quae elevatus ita [illegible]
quam [illegible] subierunt eximius [illegible] libro [illegible]
attributis Dei cap. [illegible] [illegible] [illegible] [illegible]
[illegible] cap. [illegible] [illegible], Balmizas, Granados, [illegible]
[illegible], Amicus, [illegible] aliique plures [illegible]
[illegible] [illegible]. [illegible] quando homo [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] tamen dicunt [illegible] [illegible]
[illegible] quae tamen addidit [illegible] [illegible] [illegible]
[illegible] videndi [illegible] tamen [illegible]
quid [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] Deus [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] facultate [illegible] [illegible] Dei [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] non [illegible] [illegible] impedimentum
in [illegible] [illegible] [illegible]
[illegible] [illegible] ea discernendas.

Quaeritur ab inaequalibus [illegible] in qua [illegible] lumine [illegible] Pater 350
[illegible] Divinus [illegible] quales [illegible] Q[illegible]
[illegible] dis[illegible] 12 [illegible]
[illegible] [illegible] [illegible] [illegible] acquirunt
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] quare
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] qualis lumine [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] requirebat [illegible] [illegible] primo [illegible]
puncto secundo [illegible] [illegible] [illegible] [illegible]
[illegible] secunda. [illegible]

Q denique [illegible] [illegible] 351
[illegible] [illegible] [illegible] actione [illegible] [illegible]
[illegible] de facto etiam ab [illegible] qualibus [illegible] qua
[illegible] lumine [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] 10 [illegible]
[illegible]: hinc [illegible] [illegible] [illegible] lumine [illegible] [illegible]
[illegible] et Angelo [illegible] [illegible] [illegible] Angelus [illegible] 352

Quid
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] Angeli [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] videntis [illegible] [illegible]
[illegible] alio [illegible] [illegible] videbit: [illegible] [illegible] 353

qd intus lumii habit maj virtus, sic facultas ad vi-
dendu Deum quam alius. facultas aut videndi
Deum n' desistit intus creata, sed nam natura ad gl-
oriae lumen, qd intus signat. Deu facultas videt
unde intus plus gratiae param lumini gloriae perfectius
Deum videbit, plus autem gratiae habet lumini glo-
riae qui plus habet de charitate. quia ubi major cha-
ritas ibi est major desiderium. ubi desiderium qd ad me-
ritu facit desiderantem aptum et paratum ad suscipien-
do facultatem undique plus habet de charitate perfectius Deum
videbit et beatior erit. Est itaq. fundamentum suo nit. id
varietas videndi Deum ait diversa facultas intus,
cogitans natura et cooperans.

Per mensam dicuntur
351 visionem Dei assignat Angelus Dei diversas
facultas intus. quia tamen in intu. divisio duplex fac
cultas una natura, sive virtus mas intrinseca, altera gratia
[illegible] virtus supernaturalis inclinans ad actionem meriti, a
qua videntur [illegible] Cathedram objectum debet
sumit secundo. idque [illegible] omne hunc articulum [illegible] Angelos
[illegible] Deum [illegible] narrat: qd ad Deum per [illegible] videre
habent lumen gloriae alio hit majus charitas majus dil
[illegible]: [illegible] majus aptus et paratus ad suscipiend Deum. perfect
majus lumen gloriae: [illegible] facult ad videndu Deum [illegible]
[illegible] [illegible] debet Deum quam alius. Ubi ex majo
lumine gloriae colligit majorem facult videndi et perfectio
visionem.
352 Unde [illegible] capitulo [illegible] [illegible]

minimam facultatis videndi et visionis. Quia habet
ibi lumen superiorem naturali, id est claritatem naturalem altiorum intellectus interius [illegible]
[illegible] minimum facultatis videndi. Quoniam
et visionis. Atque eiusdem luminis superioris. Sic etiam
dicitur in [illegible] minimam facultatis videndi. Quia est
visionis [illegible] claritatem naturalem altior intellectus maior facultatis
videndi ~~[illegible]~~ [illegible] facultatis
~~[illegible]~~ habet intellectus maior cum minori lumine supernaturali
quam intellectus minor cum maiori lumine supernaturali. Et ex maiori
lumine gloriae non resultat maior facultas videndi et
et [illegible] fortior visio, adeoque adeo illa illa nulla est
[illegible] hic comparatio. Intellectus enim est [illegible] [illegible]
[illegible] quoad duo habet facultatem videndi [illegible]
et [illegible] intellectus aut est duo cum lumine gloriae est [illegible] habet [illegible]
facultatis videndi et visionis est a [illegible]

Dubitabis 355

Originalis
Caietanus in Angelicis 3a part. qq. 1a art. 1o ad [illegible]
[illegible] Quod [illegible] credit natura [illegible] libet [illegible]. Et
ideo gradus [illegible] attendunt magis [illegible] ordinis [illegible]
quam [illegible] ordinis naturae. Nam ex [illegible] magis colligebat
quod attenderunt non tantum [illegible] ordinis [illegible] [illegible] ordi-
nis naturae, adeo quod [illegible] Angelicus [illegible]
[illegible] cum [illegible] aut aequali lumine [illegible] [illegible]
[illegible] [illegible] ex [illegible] in [illegible] ~~[illegible]~~ [illegible]
[illegible] [illegible] magis in [illegible] [illegible] [illegible]
est Caietanus [illegible] [illegible] comparatione
[illegible] relinquat [illegible] a [illegible] [illegible] ad [illegible] [illegible]

excitentur omnes Angelici Ordines ita ut adsistendo ut
nequeat valeat ac sint quod potius: Attamen hic asserat alius
quae ex homine [illegible] asserat et alterius negat, a quo
itaque de gradus ordinis negat quasi eximii Ordines inter
præsentium laudat et [illegible] sunt. Confutatur ergo ratio pro
casu [illegible].

Primo probatur conclusio illa
argumentis satis efficacibus quae nunc sunt auctoritate. Probatur
ex Concilio Florentino in decretis unionis, atque ex
Tridentino sessione 6 canone 32 quorum verba num. 334 pro
divinis Beatitudinis dari inaequalis pro inaequalitate
meritorum, sicut aequalis pro aequalitate. Si enim ita esset in inaequali
[illegible] aequali lumine et omnes [illegible] elevarentur pro
[illegible] inaequalis visionis Dei quia non [illegible] minores Ange-
li omnes Athoris habent aequalia merita, et aequale [illegible]
et aequale lumen gloriae et aequale [illegible] elevarentur
in quibus [illegible] gratiae habent [illegible]
in inaequalis visionis Dei [illegible] inaequalis [illegible]
Angelici et humani qui habent pro aequalitate meritorum
et pro aequalis visionis Dei et pro inaequalitate
aequalis et [illegible] alio [illegible]
[illegible] et quolibet alio [illegible] elevanti [illegible]

a. e. rudiis. Beatitudinem adaequate compositam possit beatitudinis inquoque an debeat. Quaestio cuius duae sunt partes et quarum una qualitatem et inaequalitatem.

Ultima. Primum solum un-
inus. potuit inaequalitatem majorem quam aequalitatem intus perfectam 355
lumini tribuere lumen aequale simul et inaequale diversa
aequalitate et inaequalitate sitam ex diversis intrinsecis perfectionibus ita
ut Angelo vel tantum luminis detrahat quam homini
vel in illum unius cuiusdam intrinsecis hominis viribus ut tantum
ex maiori. Subiectum intrinsecum in Angelo est maius lumine
in homine excedat inaequalitate perfectionis aequalis ad aequ-
alis proximae et tunc possint aequalis et quia perfectiones
aequales excedat et maius lumine quam intus Angeli aliquid ex
maiori lumine quam intus hominis ideo reddere lumina tr
efficiat unum eius ultra ligat ipsius qualitatis, non sicut
enim in inaequalitas, sed sunt enim aequalitas. Secundum tunc si
quod a perfectione unius prout in Angelo et perfectio ab
homine fuerit in lumine. Sicut enim ex intus ut duo ius
luminis ut unus excedat Petrum ut tunc inordinate ad Petrum
ut tantum excedat ex intus alio cum eius luminis
duo.

Quaestio 2a. Pro eiusdem dicunt quod duo beati
habeant aequales luminis quam ipsius disputationem 356
dans item in se et naturae vel sine se duo
ex quas quidem vis multas dicunt et maius simul
sed inducunt in causa aut luminis gloriae non eius
maximum aut proximum inaequale et dominantur vel
dare majoris aequalibus. atque nihilominus potest dici: 8
in Brab. Secundo potest dici licet quod luminis gloriae dat

probabilio mysteriis ...ausamodo ... supernaliis ... aut contulit ad talis visionis. ... Secundus: tantum enim abest ut Deus dimittat ... duas ... supernale quod potius altior ... dignus ... dat maior: si enim lumine gloriae ... da ... ad dat; ut proximus minus proximus dat Angelo quam homini probabiliter aequalia mysteria.

359 Secundo ex eadem solutione infert aut ... gratia aut sanctificans et virtutum charitas non dari aequaliter ... Angelis, et hominibus probabiliter aequalibus mysteriis aut solutionis ... Deum non dare ... meriti ... et charitas; ... autem ... ab ... gratiae ... si enim tam Angelo quam homini datur aequalis ... sanctificans et charitas probabiliter aequalia mysteria lumine gloriae inaequale non dabit ... meritum ... sanctificans ... charitas ... enim ... sunt aequales dari nequit inaequale ...

360 Tertio ... in ipsa ex eadem solutione ... magis ... aut magis ... ad ... ordinis ... quam ... minus ... et maior ... illa ... minor ... maior Angeli ... lumen gloriae ut ... aut ... minus ... lumine ut ... Unde fit ... quod ... infimus ... minimus gloriae lumen

lone i imp fulmo exorbas unius que
mixtis equalibus ad causam videndam civitatem

Rent 331

ad retinendas has petitiones etiam equalis luminis et
ordis et hominis, praeter horis tripartitas hac quoque iam
luminis ... et ultrae equalis virtutem mixto. Deus ad
extra omni potentia Diaconis adiuvat humanis in ...
ponit de ... innumeris ... et ultra ...
... hic charne Alia Orbis scilicet eadem
... abscondas quis ... praecedentes ... videmus ...
... Supernalis Diaconus omnipotens, unus intus ...
... mixtis ... primus ... hanc aut ... eius propter
... aut diminui ... primus dabitur equa
... Secundo ... supernalis Diaconus omni-
... sanctificandis qui ... ad bea-
... datum admonemus ... habet ... que como ...
... similitudinem: primus ...
equalibus ... supernalis Diaconus omnipotens ... dant
admonemus ... dabitur Diaconus minor ...
... Diaconus ... ordinis supernalis ad ...
naturas ... apta natura. ... 362
nalis ordinis ...
... praefectas.

Actus ... Supernalis ... omni-
... Diaconus ... nomine in eos ...
... dabitur
... sanctificantes Praedicam
... aliud supernalis
ad talem Diaconum ... supponant equalia
... lo

Angelo ergo debebit equalis Deus quam adjuvando non debebitur homini creatori [illegible] explicat eius ubertas equalis [illegible] ille Divinus qui homini datus non debetur, [illegible] datum est ergo non debet creator Divinus id equalis luminis quid creauit producere ne Angelis et homini ille [illegible] equalis aut inequales. Si equalis: ergo [illegible] non habet meliorem visionem ubi lumen est equale [illegible] [illegible]. Si inequalis ergo equalibus meritis [illegible] [illegible] beatitudo quod etiam negabas.

363 Statuit Deus [illegible] hominibus, quod de facto quilibet [illegible] celebrabit ad visionem [illegible] amoris [illegible] elevationem [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] in his [illegible] equalis luminis [illegible] [illegible] minus perfecte Divinus creationes ultra lumen [illegible] elevauit [illegible] lumine [illegible] visionem [illegible] [illegible] auxilium [illegible] augmentum [illegible] omnibus [illegible] [illegible] [illegible] [illegible] creatoris [illegible] ille [illegible] [illegible] lumen [illegible] [illegible] de facto in his [illegible] equalitas luminis [illegible] Deus [illegible] Divinus ultra lumen [illegible] minus [illegible].

364 Secundo [illegible] [illegible] [illegible] naturalis [illegible] supernaturalis [illegible] supernaturali [illegible] naturalis [illegible] [illegible] supernaturalis [illegible] [illegible]

supernale manus. Et perfectius. Cum detur et causa
de omnino quod dat gratiam [illegible] quam dat etiam
[illegible] perfectius quam [illegible] non auxiliatur in infusione [illegible]
virtutes naturales non habet auxilium [illegible] supernaturale
naturale [illegible] producunt perfectiones supernaturales: [illegible]
[illegible] virtutes naturales non habet auxilium, [illegible]
supernaturali [illegible] producunt perfectius [illegible] supernaturales
[illegible] producunt magis [illegible] supernaturales:
[illegible] minimus elevationis [illegible]
ut [illegible] perfectae virtutes. [illegible]
[illegible] operationes [illegible] tantum [illegible]
[illegible] elevatur: [illegible] quantum elevat.
[illegible] ultra id quod [illegible]
[illegible] tantum quantum elevatur; [illegible]
tantum, quantum elevatur, [illegible]
naturales [illegible] elevans, [illegible]
[illegible] elevatur. [illegible]

Caput 2.

Solvuntur objectiones

[illegible] 335

inaequales [illegible] aequale [illegible]
[illegible] naturales [illegible] inaequales: [illegible] inaequales
[illegible] aequale [illegible] supernaturale [illegible] supernaturales
[illegible] inaequales, [illegible]
supernaturales inaequalitas [illegible] inaequalitate

ens videt apparet patet: Sicut enim per species
impressas fit potentia haec visionis naturalis, ita per
elevationem supernaturale fit potentia haec supernaturalis visionis
ad[?] autem patet: per omnes virtutes corporeas quae
effectus elevantur est eo perfectius et amplius videt
objectum, jnde quae visionis illius magis perficiant
intensive quae elevat alias per virtutes corporeas
minus perfectas et quidem quamvis eadem aeque prodit
eadem species impressas et quamvis aequalis sit usque
ad omnia opera et aequalitas ad visionem, id est species
debet. nec est aliud nisi quia in potentia eadem inter se
naturalibus, quam quilibet eo perfectius convenit et dein
naturalis illius communionis naturalis, quo non per sensum, quae
nisi illius communionis naturalis ... ad conveniendum aequalis et
omnis omnias alias ... Ad

365 dabo Ant... hanc ... partes ... supernaturalis
naturalis enim per ... ens aequaliter species impres-
sas ... naturale effectus ... jnde quae hanc ...
... supernaturalem, intensionem quae visionis, ... per
naturalis effectus est aequaliter ... supernaturale ... per ...
supernaturale effectus, ... supernaturalis effectus
jnde quae haec requirit supernaturalis ... non ...
... supernaturalis visionis intensioni. ... haec ... supernatu-
ralis ... elevati ... naturalis ... ad ... elevat ...
trahit ad hanc potentiam, quae ad aliud obiectum ... qua
prodit eo perfectius ... quo ipsas ...

fuit ut ... adiunct ... ad superna ... quam ... exaduerunt asseri ... dum supernali adaequatio ... tionem ... superiorum ... infra ... elevans ... ordine supernali.

Dubitatur ... ex aliquibus supernalibus ... lumine aequali ... in hoc ... in lumine ... et dantes ... de ... divinarum ... patablas ...
... aequali ... naturae magis prudens ... supernalis ... naturae minus prudens ... quia alius ... ante ... lumen ... melius ... prudentia ... lumine ... Sanctus ... minus ... naturae ... supra ... naturalis

365

Respondeo ... Ad ... dicitur ... prudentes ... imprudentes ... modus ... ficti ...

368

cavarius ut 6 ... aequali lumine ... in ... viva ... quae cavat ut ... aequali lumine ... malit ... habet non malit quam illas ... et ... in linea clavium ~~impedit ... ~~ quia tantus ... in linea clavium quantumvis ... cavarius quomodo ... supernalis ... aequali ... in ... Atamen ... non ... quam ... in ... linea clavium ... agendi ...

Si tamen [illegible]

cauanaria quae [illegible] sit [illegible] aut [illegible] id intus ut [illegible] aequalitas [illegible] [illegible] oraanaria [illegible] [illegible] quo [illegible] quo [illegible] naria formalis quae [illegible] [illegible] [illegible] supernalis [illegible] [illegible] malis [illegible] [illegible] no [illegible] intus ut [illegible] formalis [illegible] [illegible] malis [illegible] non [illegible] quia [illegible] [illegible] [illegible] aequalitatem [illegible]

369

ut [illegible] supernalis [illegible] qualitates supernales [illegible] [illegible] ad hoc ut [illegible] [illegible] [illegible] alia [illegible] supernalis [illegible] ita ad [illegible] supernas [illegible] supernalis [illegible] non dat tale [illegible] malis dat [illegible] [illegible] non [illegible] [illegible] [illegible] [illegible] [illegible] in supernalibus [illegible] id [illegible] quod [illegible] aequalis [illegible] aequali [illegible]

[illegible] aequalis [illegible] supernalis [illegible] [illegible] alias aut [illegible] supernalia ut [illegible] apprehensionis [illegible] sint aequalia. Tum de [illegible] omnia supernalia [illegible] sint aequalia [illegible] intus tamen [illegible] aequali [illegible] [illegible] ad [illegible] pro [illegible] [illegible] ut omnia supernalia [illegible] aequali [illegible] [illegible] aequalia [illegible] aequalitas [illegible] aut [illegible] [illegible] aut [illegible] naturam ad quaestionem [illegible] applicatione [illegible] [illegible] [illegible] ad applicatione ad praxim [illegible] ad [illegible]

[illegible] [illegible] [illegible] [illegible]

[illegible] supernalis [illegible] supernalis [illegible] [illegible] supernalis [illegible] sub [illegible] supernali [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] qualitate [illegible] [illegible] aut [illegible] [illegible] [illegible] [illegible] [illegible] supernalis [illegible] [illegible] supernalis aequalis [illegible] non [illegible] [illegible] supernalis sub aequali [illegible] supernalis [illegible] [illegible] aut [illegible] [illegible] omnibus [illegible] [illegible]

a potentia naturali confectas quando supernaturale principium ele-
varet utramque potentiam non exerceret, quantumvis lumen
vitalitatem [illegible], id est attribueret voluntati, tolleret de
limitat[illegible] [illegible] non [illegible] in Angelica voluntate huius d[illegible]
[illegible] est [illegible] est [illegible] lumen humanae, ut liceat
utraque in materia. Vilii est [illegible] sui haedas
[illegible] [illegible] eventus [illegible], quod Angelica voluntas
[illegible] amoris supernaturalis elliciatur, uenire per charit[illegible]
quod [illegible] [illegible] [illegible] humanae: [illegible] utraque volun-
tas [illegible] [illegible] [illegible] [illegible] debere per [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] luminis [illegible] amoris [illegible]
[illegible] [illegible] [illegible] [illegible] traditae [illegible] quali-
te operationis supernaturalis [illegible] quali[illegible] [illegible] supernatu[illegible] [illegible]
[illegible] [illegible] naturae [illegible] qualis [illegible] [illegible] quando
supernaturale [illegible] [illegible] naturae [illegible] [illegible] qualis ex-
[illegible] [illegible] [illegible] [illegible] [illegible] (et exaciet luminis solo
[illegible] quod [illegible] [illegible] [illegible] voluntas, [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible], [illegible] que
[illegible] debet quantum [illegible] [illegible] [illegible] quan-
tum [illegible] [illegible] [illegible] [illegible] [illegible], [illegible] que [illegible]
[illegible] per visionem [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible]: hanc [illegible] visionem [illegible] [illegible] [illegible])

hunc cuy graduy superioralis non vadunt inequalis
sive inequaliter praeternatu. Id equalis sive equa
liter perturbationis supernatu.

330 Quaesitum dubitatur
ius etc. utrum sancto modo Opera sua ita adq. ut
interiorum factum eius circa quod ad supera
lis eius statu pendenti, etc. ut habeat eam esse
ubi dicitur quod ad eius supernalis. quod enim attribut
Quinalis eius sive apprehensionis non discernitur
quae inter videndum aut explandum mixtura scilicet
stent quantitas ex providentias manent attribut
supernalibus, tamen etiam quaemque, saltem ratio ex
natura per se, sic factum.

331 Quaesitum 2o in equa
lia lumina equalibus intus producunt probatur
intensive inequalis, sive inequalis intus in equalitate
luminibus producunt ut actionis intensive inequalis
qualis cum sit quia tamen providentiae accidentaliter
in causa distinctionis quae lumina. Ratio enim est
ut quae per se individualitas Anaxis productis
ut sit luminis inequalitas inequalis saltem habitus
ita actus inequalitas intus sicut illi inequ

h.

Dubitantur 352
[illegible] ... [illegible]: [illegible] [illegible] grad[illegible]
[illegible] a [illegible] gloriae, [illegible] quae lumen gloriae [illegible]
[illegible] quam [illegible]. at [illegible] [illegible] gradus [illegible]
[illegible] beati [illegible]: [illegible] ad quae [illegible]
[illegible] & lumen [illegible] [illegible] ad [illegible]
[illegible] et ad numerum [illegible] [illegible] [illegible] quae
[illegible] [illegible] [illegible] [illegible] [illegible]
has [illegible] minimum [illegible] itaque ad [illegible]dam
[illegible] Dei [illegible] [illegible] indivisibiliter [illegible] ad
[illegible] [illegible] [illegible] [illegible] ad [illegible] [illegible] Ro.
et [illegible]: quam [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] et minimum [illegible]
[illegible] a quantitate et [illegible] [illegible] [illegible]
[illegible] [illegible] quae [illegible] quantitate [illegible] 353
[illegible].

Dubitatur 2o. [illegible] ad
[illegible] Dei [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]: [illegible]
[illegible] [illegible] Dei [illegible]
[illegible] [illegible] [illegible] annos [illegible] annos [illegible]
[illegible] lumine gloriae [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]

nequo perfectior in causa partialis perfectior debet
322 esse effectus partibus atque Vicio Quae pro
dens ab intra perfectione fit causa partialis perfectiori:
vicio Quae procedens ab intra perfectione debet esse per
fectior istius partibus maior est: nam effectus perfecti
diminutur a suis causis a quibus producuntur et par
ticularis indiuidue constanti perfectius inequaliter in aliqua
ex iis causis a quibus isti producuntur et per eius differentiam
debet resultare debet inequalitas perfectionis in effectu

312 Perfectio naturalis et intrinseca intrinseca reducitur ad perfectionem supernatura
lis visionis Quae: ergo maior perfectio naturalis et intrinseca
intrinseca reducitur ad maiorem perfectionem supernaturalis visionis Quae
procedit in perfectione Quae perfectior redditur quam
ab intra perfectionem protulerit. atque probatur. Vitalitas intrinseca
12. naturalis et intrinseca intrinseca reducitur ad vitalis visionis
Quae vitalitas autem visionis Quae illius perfectio supernaturalis
naturalis ut probant patres: id tamen quod dat similis
aliquid perfectionis essentiae dabit maiorem perfectionem similis
fictionis intrinsecae producenti vel operanti similis
quod ipsa ut ait maior operatur intrinsecam vitalitas: ergo naturali
perfectione intrinseca prouenit supernaturalis perfectio Visioni &
prouenire poterit maior perfectio supernaturalis visionis a maiori
perfectione naturali intrinseca: ergo maior perfectio naturalis intrinseca

Conducit ad majorem perfectionem supernaturalem virtutum Dei.

Dices secundo contra: virtutes adquisitae Dei conducit tam quam causae perfectae per eas naturales virtutem elevatae et dilatatae per principium supernaturale. Quod conceditur: per eas naturales virtutem ibi relictam vel etiam dilatatam nullatenus contra illi quae doctrinae communi et recipiendae. Quodcirca cum quae cum nimis causae perfectae non generant naturalis, sed obedientialis, et quatenus elevatas adque dilatatas a principio supernali tantum conducit efficiens perfectio quantum concurrit elevatio sive quantum concurrit ea causa non tamen ea prout elevata et disputata in ordine supernali. Et hinc ad illiquam argumentum cassum ditat.

Solutiones vel Dubio

Solvitur contra perfectionalis et intensivas virtutes elevatas et dilatatas per principium supernale. Conducit ad perfectionem supernalis virtutis Dei: Conceditur: perfectio naturalis et intensiva virtutis ibi relictas, et tamen casu dilatatas conducit ad perfectionem supernalis virtutis Dei: naturales earum etiam Dei quibus: ... magis perfectionalis, et intensivas virtutes magis elevatas conducit ad majorem perfectionem supernalem virtutis Dei: Conceditur tota: non videtur major, neque debe ...

+ vicio quam dat perfectio, elevans et ipsas ... ad perfectionem perfectionis et majoris perfectionis vicii ... +

in spacio 3a ...

virtutes acquisitas perfectiores elevatas conducit ad ... vicio ... quia virtutes ... elevans, crimens ... vicium quia prima ordinis ... qualis quam elevat atque ... sicut elevans ... in ... vicio perfectius elevatione habenda ... minus ... virtuti ad ... quo ... naturalis ... perfectionis quo ... perfectior ... ... virtutes conducit ad vicio ... ...

... minus quam ... elevans ... vicio et ... vicio ... quam dat perfectio +

Dispositio supernaturalis ad effectus perfectionis naturalis, dicit enim intus non ratione sui, sed ratione elevationis habet deducendi ad supernalem effectum: item ratione non majoris perfectionis, sed ratione majoris elevationis habet deducendi ad supernalem effectum perfectionis. Reliquis aliis contra tradita. Doctrina exponendas sunt. Dicimus elevatio. De facto non fit contra minorem perfectionem naturalem intus aut voluntatis. Sed contra minorem magnitudinem supernaliter et gratiae. Nam non plus aut perfectius elevat, quia minor habet intus aut voluntatem. Sed qui majorem magnitudinem majorem habet, unde licet major perfectio naturalis intus non deducit neque privat majorem aut perfectionem elevationis, ita neque major perfectio naturalis intus deducit aut privat visionem Dei majorem aut perfectiorem. Inquiret Disputatio II. Utrum de facto detur in beatis species impressa creata ad videndum Deum. Neget. 2. Non ratione status etc.?

DISPUTATIO II.

Utrum de facto detur in beatis species impressa

Tertium ratione elevationis habeat Deus ut tamen quia extamen ipsius essentiae dat visionem perfectiorem, unde licet producat majus ... tamen non eminentia quod ... non dat perfectiorem visionem idem ratione perfectionis elevationis.

Aliud neque dabitur aequalis aequalis et inaequalis ... in actu et homine ... quo ... intus perfectiori non ... supernalis quia ... dat ... Deum ...

Licet ... impendat ... virtus impendit ut ... perfectior elevat ... perfectiorem est ... elevatio ... visionis.

Unde ... perfectior ... in linea essentiae non est in linea claritatis.

Tamen ... non ... visionis supernalis est ... ratio agendi quae ... quia ... agendi ... in specie ... dicit quod ... illud ... magis luminis clara est ex dilatione illius ... ex dilatione ... claritatis ... tamen non ... ratio agendi etc.

P..

Creata ad Videndum Deum

Caput 23

Ista Sententia Statuitur, et probatur

Quodlibet 355.

in cognitione aliquo modo Creatur ordinatum intrinsecum, et principium ad cognitionem intuitivam et tamen haec in ipso Creatur ... aliquando principiis aliquando vero quamdam rei speciem quae appellatur impressa ut designatur ab specie expressa ... obiecti ... itaque impressa ... et ... qualitas quaedam ... sunt ... obiecti intentionaliter ... applicatur ... ad cognitionem producendam.

Obiter notandum est sp- 358

eciem impressam ... obiecti ... ex qua illa est in ipso obiecto ... quia ... ad obiectum in ... cognitionem. quod quidem ... obiectum ... et ... ipso ... ac proinde ... ratione sui ... minime tollit quod speciei ...

23

retineat ex parte pro utroque multi species theologi ostendunt quatenus illa non solum recipit impressa, verum etiam complet intrinsece perfectionem efficientiae, adquam simul cum potentia efficit. Quaeritur: quia probat species impressa non solum ut sunt, sed etiam efficiens, id etiam efficiens, est productiva cognitionis.

379 Tandem intellectus ad unum speciei impressae non requirit quod actualiter suppleat vicem potentiae objecti distantis, tamen objectus licet omnino oblatum sit proportionatum et praesens adque ratione sui sufficienter applicatum potentiae, ita tamen aliquid loco illius objecti influit cum potentia in cognitionem ad illam quae debet, adque exigitur ut applicationis sufficiens objecti ad potentiam salvabitur species impressae. Obj. hic ex communiori sententia praesentatur.

380 Solemo in theologica quaestione titulo dum quaeritur an creatura, tamen invenio. Laderet de facto dari species impressae creatas ad videndum Deum, de huius ut rationi disticte sunt: non aliqui asserunt hanc speciem creatam intrinsece naturae ut impossibile sit eam ex parte ablata quaestione Deo producat antiquitas istas. Cotelius Lusitanus theologo secundo libro et parte ... quaestione ... ubi ... recensent non ignobiles aliquos ex antiquis theologis.

At hanc tamen multi viri docti glauciue in htomo
lo in lg secund, tracta secundo dis quaest s. tamen
secunda. aliqui vero cuius contrariis patroni eam
speculat improperij, nec in. n. admittunt aut saltem aqua illa
transcendunt id ablete docent. Ex facto dari speciem imme
pressam creatam in intellectu beato ad videndum Deum id est
factum in intellectu dividunt in eo quod illorum aliqui admit
tant speciem impressam et lumine gloriae dicunt tamen
ut insinuat Scotus in 4 q. dist. 49. quaest. 12.
et expresse docent Arnoldus Richardus Gulielmus
[illegible] cum aliis aliis vero cum Bagnius defendunt
speciem impressam Dei identificatam cum lumine gloriae
sive quae est lumen gloriae ex facto crari. Quaeras 382

his ubique dicendi modis adversantur ablique defendit
nullam ex facto dari in beatis creatam speciem impressam
Dei et ipsius etiam divinis [illegible]. Doctor Doctrina
dubio in Viriumnem Deum ita ut Anglicus [illegible]
ex quaestione 12 articulo secundo et ibi Caietana omnis
quae cum illo tenens qui cont. quae dicit speciem impressam
ex [illegible] negant quia non sequuntur dis quaestione [illegible] vehementius [illegible]
ex Suarenensis nisi [illegible] quod cum quaestione ex facto evi
dente doctrina hinc in metaphysica dis quaest. 30 sect.
et hinc in libro secundo ex aliis Doctoribus Deum

Contra P. Molina, Valentia, Becano, Fasolo, Ruiz, Arriaga et alij.

382 Quam hanc in amplissima
assertionem quae de facto Deum posse immediate supple-
re divina obiecto ad visionem non sequitur quod nullo
dari creatam speciem impressam ad videndum Deum
per visionem: Deus posse per se immediate supplere
species ad quae applicatur intentionali sensibus potentia
per lumen gloriae: quorum necessitate non est species impres-
sa creata ad videndum Deum per visionem. Sequitur sup-
positione quod inde quod de facto non datur species ex qua
sequitur secundum vim ferre non requiritur species impressa
impressas iis natura, maxime ut faciunt obiectum divi-
num proxime intelligibile, species aut applicatur intentionalis potentia
per lumen gloriae: quibus cumque enim ad
mittat species impressas aliorum obiectorum in ordine ad
mittendas quae naturaliter cont. ut obiecta supplicat et con-
tinet proxime cognoscibile et intentionali species et hac ad
hoc supplicare dicunt, deputantur impressionem obiecto
praesente: Deus enim per se ipsum est praesens
intimo obiecto suo in obiectum praesentem. Proinde
sunt omnes perfectiones pertinentes ad obiectum. Id est per
se ipsum immediate proxime intelligibile species ad quam ap-
plicatur intentionalis intellectus potentia per lumen
gloriae per perfectionem pertinentem ad obiectum

Et cum participiarum convenit e proxime regulis s-
rum, adeque applicatis intentionalis entis pro-
finitis, habent lumen gloriae maius ex his partibus. Si-
cut etiam minor: nam distantia ab aliquo distante, nisi
per ab speciei impressae, ut sit obiectum proximè in gloria
et aptum concurrere ad visionem suam impressione et aliis
[illegible] ut constat.

R. [illegible] Divinum [illegible] maxime 383
libere neque distantia aspectus intuitivo aut impositione
speciei in ordine ad visionem; quod divinum non indi-
get speciei impressae et distantiae ad suam visionem, propterea quod
aliis speciebus de facto videat omnia. Ideo enim ad
mittuntur species impressae in aliorum obiectorum quia talia
obiecta sunt materialia, vel nequeat applicari [illegible] sunt
ut distantia aut improportionata ad sui cognitionem
causandam: quod hic titulis de sensibus nulla dat [illegible]
determinat speciem impressam distantem ab obiecto. 384

R.

Secundo. Nota Divinum philosophi sententia non
admittunt speciebus impressis ad obiecta non proxima quibus
obiecta ipsa proximè applicantur, ad quae distan-
tia adeo ut possibilis fiat sensatio harum obiectorum a-
liquibus quas nobis non admittunt. Ex facto speciem
impressam producunt obiectum et similiter [illegible] quae-
cumque obiecti proximè applicantur [illegible]

et e illis principiis adque ex praedictis ad probandum obiectivo Deum non debemus admittere. Ex facto ipse animam impressum, et desilintam ab obiecto adque Deus ita sit ut intus perfecto lumine gloriae: ergo M.

Dist. denique: nam c. impressa facto, ut de ipsis obiectis indiget speciae dictas ut instrumentum ad candam sui cognitionem: sed licet Deus pro sua voluntate posset uti speciebus impressis ad causandam visionem sui: hanc tamen naturam non est, proinde quod obiectum Divinum sit praesentiam immediatam causare obiective visionem sui: ergo [illegible] flua species impressa non creata ad videndum Deum adequate. Ex facto [illegible] ministrat Angelis et animabus quibus Deus [illegible] concurrit ad visionem dispositive habituali ab omnipotentia.

[illegible]

[illegible] 990 [illegible] ——

Caput 2

An Visio per quam Deus videtur [illegible]

currit ad visionem dispositive habituali ab [illegible]

99o primus propositionis quod non tollatur ut gratia
sit quod excommunicatus [illegible] amittere effectus Dei
ut ad visionem. Deo cognitus ex dictis [illegible]
omnis [illegible] confusio non datur. Sed deinde [illegible]
Divinae ad visionem [illegible] disjunctivum [illegible] quod nam
ut [illegible] gratia Divinae [illegible] Dicunt ut [illegible]
omnino Divinae [illegible] aliquas [illegible]
fratres ab omni potentia. Sed dubitandi ratio est quia [illegible]
[illegible] Divinae gratiam ab omnipotentia [illegible]
[illegible] aut immunitas [illegible] rationis [illegible]
in [illegible] linea: quodlibet [illegible] [illegible]
[illegible] visionem [illegible] quae quodlibet aut [illegible] adex-
tra [illegible] [illegible] omnipotentia [illegible]
[illegible] quodlibet gratia Divinae [illegible]
[illegible] non [illegible] visionem [illegible] [illegible]
non potens [illegible] quodlibet gratia Divinae [illegible]
[illegible] [illegible] [illegible] sicut [illegible] dicta
num. 387 [illegible] hanc [illegible] [illegible]
[illegible] dicendum [illegible] gratia
adextra [illegible] quod [illegible] omnipotentia [illegible]
Divinae [illegible] [illegible]
[illegible] hanc [illegible]
Visionem [illegible]

Praeterea quod supra statuimus.

Dices ulterius 4°

384 praeceptum impossibile nullius ad virtutem Dei repugnant, haec
nobis difficilis servanda obiiciunt, quae tamen etiam si
cum servari possint. Sicut creaturae animae Deum
superiorem homines Dominum obligare ad virtutem suam idem
etiam animae Deum superiorem homines Dominum ex
ratione obligatis ad servitutem illorum impossibilium praecepta
aequales homines vel Deum praecipiatur, tamen quibus etiam
ad praeceptum illud Dei assignare quod quod nisi sufficit
impossibile tanquam obligatione praecipitur, in hoc dicatur in
illa omnipotentia ista alia una praeter dignitatem quali ratione
omnipotentia non habeant rationem obligationis praeceptum. Item
consideratur dicuntur praeceptum impossibilium ab omnipotentia Dei
virtutibus quaecumque tamen debet in Deo virtutis attrahere dicuntur
quali ratione omnipotentia idque quod ad actus dicendum
et attributum illud speciali ad praedicandum praeceptum im-
possibile dicendum etc. ambo aut attributi speciali praecipitur
oriuntur obligationi Dei.

385 Contra adhuc difficultatem
docet Card. Cantuariensis Philosophus quamvis Deus obligat
cum ad alterum sui, de ipso tamen ab omni potestate
vel his, et nullus sit eximens. Vide libro de Habitibus

cogit. Et dicunt hanc virtutem residere in causa Dnâ; [illegible] fraudi dignitas ab omni alia perfectione Dni. alteri [illegible] alienas aut parare. Sequitur Et [illegible]. Sicundo eg [illegible] extendunt ad omnia gratas ablat Dni. [illegible] visiones iu [illegible] nec [illegible] qui Divinis etiam relationibus [illegible]. virtutem [illegible] visionum [illegible] spectat [illegible] relationes attinet. in me [illegible] visione. et sunt [illegible] visionem [illegible]. ita dicit Quadri [illegible] tractu de incarnatione disp. parte [illegible] dubio 3°. et non nulli [illegible] qui [illegible] nomine [illegible], quarum tamen [illegible] [illegible] tamen [illegible] homo 2° disp. [illegible] de visione [illegible] 3a [illegible] [illegible] [illegible] visionis [illegible] Dni [illegible] ab visione [illegible] ab omni [illegible] [illegible] [illegible] ab omni [illegible] Divina. ita [illegible] 2° disp. [illegible] 3a [illegible] disp. [illegible] sectione [illegible] At [illegible] qui hanc [illegible] [illegible] examinant.

Cum autem [illegible] R. [illegible] 388

[illegible] quolibet Divinitatis [illegible] ad visionem [illegible] virtutem [illegible] omni [illegible] finai [illegible] omni [illegible] Divinitas [illegible] quid [illegible] visionem [illegible] Divinis [illegible] Divinis [illegible] ad [illegible] [illegible] omnia [illegible] ad [illegible] virtus [illegible] in omni [illegible]

et quodlibet gradus divinus continet obiective ad perfectiones

rei quibus [illegible] includit in omnipotentia: nam licet

[illegible] virtus: unum illa quam Deus obtinet

ad creationem [illegible] productiva [illegible] virtus

[illegible] ad intrinseca productiva [illegible] aliud [illegible] virtus quod

[illegible] [illegible] [illegible] Deus [illegible] et [illegible]

[illegible]: omnipotentia enim [illegible] cum infinita

in linea virtutis ad extra productivae: [illegible] quaelibet virtus ad

extra productiva debet includi [illegible] omnium potentiarum

[illegible] neglecta [illegible]: [illegible] cum finitis in sua linea

et quod non habet [illegible] includit omnes [illegible] illius lineae,

[illegible] non [illegible] in finita [illegible] careat aliqua [illegible]

[illegible] [illegible] non includat [illegible]

[illegible] in finita in linea virtutis ad extra productivae

non includat [illegible] omnes virtutes ad extra [illegible]

productivas.

389 Neque ad [illegible] faciunt [illegible] omnia [illegible]

includere [illegible] omnes virtutes [illegible]

[illegible] ad [illegible] omnes [illegible]

[illegible] ad omnes [illegible] omnes virtutes [illegible]

[illegible] omnes [illegible] non [illegible]

[illegible] [illegible] [illegible]

[illegible] omnipotentia [illegible] includit omnes virtutes [illegible]

illas [illegible] et [illegible] virtutes [illegible]

[illegible] [illegible] [illegible]

[illegible] omnipotentia includit virtutes [illegible]

eff. mis. spirii. Contra 2o. namque omnipotentia virtus qua
Deus producit ut causa particularis Creaturae spirituali vi-
sus indebito: nec non omnipotentiam producit Deus unionem hyposta-
ticam et alia circa entia supernaturalia quam est virtus Alia
virtute distincta realiter ab omnipotentia qua Deus ut causa
particularis hoc, et illos effectus producit: Sed virtus qua Deus
ut causa particularis producit visionem in includit etiam
in omnipotentia ad minus aequivalenter alia virtus Creatura intellectuali
spirituali quae producunt ut raro applicatur qua virtus infi-
nitae in ratione virtutis ad extra producendum. Continere debet
omnes actiones ad extra possibiles. Et virtus producendi Ju-
mis spiritualis et virtus producendi causas particulares ad quem
fluxu spirituali in aliqua virtus ad extra producendo ut pa-
tet: Sed virtus infinitae in ratione virtutis ad extra pro-
ducendi sive omnipotentia continere debet has omnes virtutes
cum actione etiam in fluxu spirituali.

Per ultra 390

eadem Duo unionis Dei, Supernaturales et Sunt distincti ab omni-
potentia non producunt obiective ad visionem sed ... Ae
ones ab omnipotentia realiter distinctae, nam eadem est in omnibus ra-
tio ... et ... qua ... ad extra
sunt indivisa ita ut ... easdem actiones et ab eadem virtute
... producat quidquid producit ab una persona. Et
hoc verificari non potest in relationibus Dei ... distinctae
ab omnipotentia producunt obiective visionem ... relationes
Dei, personales ... distinctae ab omnipotentia non
producunt obiective ad visionem ... Contra

rg enim quslibet persona. q dicitur vas et influxus

392 Ex Cyrillo Alexandrino libro 2° in Joannis ad
quie ex Aquino tracte. Win Loans asserentibus omnes
Divinas personas omnia opera ad extra communiter fac
re et ego hunc fidem faciendi id hunc cum non est
in relationis divinae per se quasi et sicut dicitur ab omnibus per
ad distinctionem nec conveniunt ob hoc. gloss. ni per quod ge
sunt relationis divinae non inter dicitur quod facit diversitas per
et diversitas virtus operandi ad quas dicitur in fluxus cuius
cuilibet personae conveniens. Virtus Alexandri vi
ais unius tantum. personarum quam probis multi defen
deret non est effectus divinus. Ubi dicitur negotia q
veniret aliquas personas in aliquo genere physico et q dicitur
inquam conveniret ab aliis personis tradi manifeste
Doctrina ad ductus et Divinus omnes theologi: licet
enim effectus creatus propriae conveniat causalitatem habet ad unam personam
Divinam debet ab omnibus equaliter produci, ut constat
dicatione Verbi per relationem habitudinem ad illas personas vel
aequaliter productas a tota trinitate. et productio adex
tra causa omnis operari non persona relativis
immediate et sicut dicitur ab illo et ab omnibus personis. cujus
usus dicuntur quae traherunt

Caput 32

Diluuntur quae contra sunt [illegible] 392

1o. quodlibet praedicatum Divinum [illegible], [illegible] distinctum ab
omnibus aliis [illegible] infinitum [illegible] in sua linea: quodlibet
[illegible] Divinum [illegible] distinctum ab aliis [illegible]
[illegible] ad [illegible]:
quodlibet [illegible] distinctus
ab omnibus [illegible]: quodlibet [illegible] praedicatum Divinum in
[illegible]
[illegible] ratione [illegible]
[illegible] ad [illegible]
[illegible]
[illegible] quodlibet praedicatum Divinum [illegible]
[illegible] in sua linea [illegible] distinctum [illegible] ab alio:
quodlibet praedicatum Divinum in sua linea [illegible] distinctum
[illegible] ab alio debet [illegible]
[illegible] indigeret [illegible]
[illegible] tanquam [illegible] ad [illegible]
[illegible] indigeret [illegible]
[illegible] ad [illegible]
[illegible] nullum praedicatum [illegible]
[illegible] in sua linea: [illegible] nullum
praedicatum Divinum indiget [illegible], aut [illegible]

ad producendas visiones suas correspondentes quaelibet praedicatio
divinam perfectionem est, quatenus est distinctum ab aliis, habet virtu-
talitatem formalis specialis productivam, adeoque sub hoc distinctas
ad visiones suas.

393 Accedit quod libet formalitas praedicatio est omnino
singulare ex eo quod exigat formaliter hanc virtualitatem sub hoc con-
ceptu diversam neque realiter identificatam, quamvis aliquis modo virtualiter
habeat neque formaliter identificatam. Unde, divisio antecedens relativa
utraque distincta - ad quas pars disjunctivae maioris: ad per-
fectiones sub hoc conceptu habent hanc perfectionem, et dicens virtualitatem
minimum specialem productivam visionis circa quam non est maius ad
perfectiones sub hoc conceptu habent hanc per identitatem realem, et illas formales
exigit virtualitatem formalis specialem productivam visionis circa se
quod distinctas maior. hic autem quaelibet divina perfectio in
se sub hoc formalem exigentiam omnino quod realiter identi-
ficata, quae producat visionem suam ideo quaelibet
divina perfectio habet omnes perfectiones sub hoc intra suam lineam.

394 Ad rationes antecedentes. Divisio relationis realis
generaliter magis infert quam ista omne praedicatum reale distinctum
ab omnibus aliis divinis est realiter imperfectum: ergo omne praedicatum
formaliter distinctum ab omnibus aliis divinis est formaliter imperfectum.
Sed huius consequentia est in paritate, quod distinctio realis
est exclusio perfectionis realis distinctae, sed distinctio formalis
et operationum neque facta nisi exclusio perfectionis

formalit[er] dicitur idem virtualiter praecisive ratione cuius
affirmat unum quin negat vel excludat aliud quam
probabilit[er] in obiectis indicat [illegible] negatio dicitur talis excludit
et ac positive virtualiter obiective plura, quorum virtualiter idem
quare est intrinsece [illegible]. Si autem obiectis idem formalit[er]
et perfectionis [illegible] dicitur qualis ab illa virtualiter obiective
diversa non excludit illam positive, ideo idem ab ea prae
scindit, ideoque [illegible] formalitas in obiectis intrinsece futurum.

[illegible] 2º si [illegible] una divina persona alijs non [illegible] 395
[illegible] ad personam visam concurreret speciali
influxu obiectivo quo non concurreret alijs personis, non vi
[illegible] persona illa visa quae concurrit speciali influ
xu obiectivo non [illegible] ad [illegible] innatum [illegible] concur
rerent, atque videret. Dicens non [illegible] concurrit speciali
influxu obiectivo idem videt. In ea hypothesi relative
a divina persona videtur, quae in ea hypothesi relativa
divina persona concurrit ad visionem speciali influx
u obiectivo [illegible]: quidquid enim fit ab una di
vina persona [illegible] fit etiam ab omnibus divinis per
sonis; [illegible] omnis [illegible] [illegible] omnibus tribus
divinis personis denominat [illegible], et faciunt
3 divinas personas sicut unam, ideo quamlibet deno
minat. At qui [illegible] ille obiectivus non provenit ab
omnibus divinis personis, sed solum ab illa divina per
sona quae videtur, at quae solum concurrit obiective ad
visionem: ergo [illegible] ille obiectivus non [illegible]. Visibilis
[illegible]; [illegible] visibilis specialis illius divinae personae.

qr immed. terminat visionem suam hoc argum.
sicut videt in una Dnas tanquam videntur non sp.
cij aliquis perfectionibus attributalibus aut relativis. et
eadem tamen sunt de facultate in quacumque una Dnas
personae quae videatur alijs nec visus.

396 §8 Praeterea

huic obiectioni adaptatur illud propositandum in duo reg.
unum ut obiectum praecipuum dicatur. Dicitur de
una obiectivo non mixto et quod producat cognitionem et quod
cognoscit tamen ex ratione obiecti in actu non illud
perfectius quod ab ipso proveniat cognitio sed etiam quod
sumus attingat eadem cognitio: alioquin unum non erit obiectum
talis cognitionis, quandoque non debebit ad illas. Dicitur
ex in hoc positione id est obiectionis omnes Dnas personae
tionem illas producunt ut una duntaxat illas habet
ideo quia una tantum Dnas persona dicitur producere
hic visionem illam quia una tantum vel cujusvis
quod producit terminus terminat illas visionem. reliquae vero
Dnae personae illam producunt non autem terminant
cum illas: utrumque vero illud quod recipit in unione
potentia, quae alia quoque terminat producit. quo omnes
qua in unica visio Dnas ad alias producit
et tamen illas terminat ad unam Dnas personae per illas in
non unius Dnas personae, nempe Verbi Dni cum humana
natura. Sicut enim terminus non terminat ad omnes Dnas personas
quamvis ab omnibus effective proveniat. ita visio illa
qualiscumque obiectiva terminatur ad unam Dnas personam

R. Arñ ad omnes licet ab omnibus effluxi convenit unde cum dicta visio ab una tantum divina persona procedere obiective sive tanquam ab obiecto: nullo hoc potest cor unum ab una tantum divina persona procedit tamen sive tanquam a[b] illo talis visionis; Unde iam

305

infra ad obiectionem [illegible] dicendo ans: verificaretur quod personas visas divinas [illegible] speciali influxu obiectivo quantum se tenet ex parte visibilis quoniam [illegible] aliae personae in visione natura verificaretur quod persona visa divina speciali influxu obiectivo quantum se tenet ex parte visibilis haec quae non divinae aliae personae in visione [illegible] ans. cum quam [illegible] manus [illegible] speciali influxu obiectivo quod ad productionem [illegible] [illegible] natura speciali influxu obiectivo quod ad [illegible] [illegible] manus. quidquid fit ab una divina persona [illegible] fit simpliciter ab aliis omnibus itaque denominantur vere producentes illam visionem non tamen omnes denominantur producentes tanquam obiectiva: quia [illegible] non omnes [illegible] obiective illius visionis. [illegible] hoc convenit [illegible] ab omnibus [illegible] a qualibet [illegible] divina [illegible] potest haec visione [illegible] hoc [illegible] intendunt [illegible] aliqui [illegible] quando [illegible] alia divina [illegible] prout [illegible] ab omnibus [illegible] visibilium obiective [illegible] non quia [illegible] in [illegible] aliqua visio

18

ad extra quae divinae dictae trahit ab omni potentia
quia id est aliquas virtutes habere proprias cuiuscumque
quae praedicat Deum in ratione causae movere potest ad veri
ficari (quod possibile cum multa fuerint) quod unus gra
tum habet obiectum et sub obiecto immediato illius
perindeque Deus curat obiectum ad obiectum ad quem al
iud praedicat commune Deus curat.

398 § Sunt aliqui qui
in his virtutes obiectum dicit [illegible] propter [illegible] obiectivas
quamvis non habet cognitionem: [illegible] propterea non [illegible]
naturae: sed ad divinum obiectum non requiritur illas virtutes
habere cognitionem. Sufficit virtutes divinae cognitionis: quod
obiectum illius unius tantum per se [illegible] [illegible]
virtutem omnium [illegible] divinarum obiectum omnis [illegible] part
es, et nihilominus omnes [illegible] illius obiectum, quamvis
non omnes illam habent. videtur autem [illegible] quae
de communi: sed ad divinum obiectum provenientem [illegible]
mediate ab obiecto non requiritur illas virtutes habere cognitionem
naturalem ad divinum obiectum provenientem [illegible]
ab obiecto, et quod [illegible] dictam sub [illegible] requi
ritur in obiecto illa virtutes habere cognitionem naturalem
non requiritur in [illegible] [illegible] virtutes illas habere cognitionem.
[illegible] quibus obiectivis divinis exercetur [illegible]
[illegible] virtutes divinae et virtutes habere cognitionem quod
[illegible] [illegible] dictas [illegible] ab obiecto ad [illegible]
[illegible] [illegible] loco obiecti et [illegible] obiecti [illegible]
cognitionis, quod non datur [illegible] ab obiecto dictas [illegible]

ratio parte conducat actus hanc cognitionem distinctam quae
sibi debetur praecisissime et immediate. cum igitur
quaelibet omnium gratiarum perfectissima debeat ad unum
unum illarum perfectionem suis realiter idem significatis remove-
re, quod de quolibet dono gratiae sibi debuerit. Unde
est quod conducat cognitionem suae ultimum quod illa habent
immediate. conducit sibi et omnibus suis realiter idem
significatis, quae erunt virtutes scientiae ad extra conducant,
et hanc perfectissime immediate efficit distinctionem a
quolibet alio dono gratiae.

Dicitur 3o 399

scientias
Sunt distinctas ab omni alia perfectione Dei et virtutum moralium
specialium cognitionis divinae; scientiae divinae ultra
perfectionem formaliter moralium specialium necessariam viatoribus
Deum cognoscendi: idem quod virtutes divinas perfectissimas
[illegible] moralium specialium [illegible] divinae cognitionis, quae
scientias divinas perfectissimas continet omnes perfectiones
singularum reliquarum [illegible] quod
scientias divinas [illegible] et debeat [illegible] moralium [illegible]
necessarias viatoribus Dei: est.

Redditur om 400

[illegible] (quod multiplicant in hac re divi-
nae cognitionis. ratio est quia scientias divinas [illegible]
[illegible] ad cognitionem divinam omnino [illegible] ut [illegible]
[illegible] ad [illegible] viatores Dei efficiunt [illegible].
[illegible] scientiae divinae [illegible] ab [illegible]
[illegible] conducere ad extra, [illegible] illi [illegible]

Divinam, cum omnis species creata sit visionem, quamvis illam dicat. Quamvis omnis species creata sit ignota omnis divini, ad quam non requiritur virtus supernaturalis et non aliud mihi virtus ad extra supernaturalis. quod autem creata divina dicat omnes perfectiones et similiter non probat quod habeat magis species per necessariam et ut distincta ab omnibus aliis creationis: sicut non probat quod necessariam et ut distet ab omnibus aliis specialis virtus ad extra supernaturalis. Dubium 12 an sit possibilis species impressa creata ad videndum Deum. capitulum theologorum;

Dubium 12.

An sit possibilis species impressa creata ad videndum Deum.

Caput 23.

Theologorum — Sententiae

Resolutionem 301
specie impressionis creatae, per quas Beati clare et intuitive
videant nos quae ad ipsos spectant. Docet communiter unanimi consensu
Thomistae cum ... 87 notavimus quorum sententiam sequuntur
unanimi ex nostris a Rubalcan in sua resolutione huius quaest. Sect. cap.
h. 3. Ledesma, Zaeta, S. Resolutione huius quaest. S. Scione
Tannerus inter patres huius quaestionis Lau. q. 9. resolutione de
anima huius quaestionis Sionita, Tanys, Andrich, Vitas
... Ruiz, Franciscus, Alsugas et alii quos ... citat
quest. Quiroga huius quaestionis S. Scione ... adversus Thomistas
unanimi consensu Doctores affirmant Scotistae, quibus
suffragantur ex nostris eximius P. Molina, Balnetas
Vasquez, Suarez, Salas, Merathius, Bruanus, Lucius
Hurtado, Arriaga, Thomas aliique plures ex Doctoribus
nostris. dal

Dementi. Quae Anglica in caelo cernit 302
quod quamvis caelo solitudinem, permaneant tamen
in Beatorum ... traditur ... parte quae
... Secundo et quia 56 articulo hoc ... quinto
loco, ubi ... videri non possit ab
quamvis solitudinis creaturae ... quia ... in
hoc quamvis quae solitudinis ... particularis. At
... qualis ... contra ...
... in Rabbi ... Angelum ... Quia non possunt
... Eamus ... non potest ... solitudinis ...
... creatae. Secundo quia ... solitudinis ...

infinitus adimpleri haberi nisi notitia intuitiva a sua 9
entitate: ergo species corporis videri nequit ut est tan-
quam spiritus, ergo species creata videri nequit Deus
ut est in se. 3° quia nulla species creata est formaliter
aut eminenter essentia Divina: ergo nulla species aut simili-
tudo creata potest nobis repraesentare essentiam Divinam ut est in
se, proinde quia nihil creatum potest esse species impressa Dei.
8° quia essentia Divina est illimitata et infinita,
quidquid autem creatum est debet esse finitum et limitatum,
ergo nihil creatum potest repraesentare essentiam Divinam ut est in
se, proinde quia nihil creatum habere potest rationem speciei im-
pressae ex qua Deus ut est in se repraesentetur.

Atque causa

Dico 3 Angeli Deum directe optime intuitive contemplantur, simili-
tudine aut specie creata in qua tanquam in obiecto primum
cognito possit Deus videri aut repraesentari sicut est in se
id quod continuo convincitur ipso quod Deus videatur
increatam tanquam in medio sub obiecto primum cognito non
dicitur Deus ipse immediate neque intuitive: quandoquidem
a creaturis creata quantumvis adeo perfecta ipso ordinis
Dei ut possit repraesentare Deum sicuti est in se: ad haec
requirebatur quod illa creatura esset tam perfecta vel magis
perfecta quam Deus ipse, quod omnino repugnat. Ita
cum Victoria et Dominicani. Deus Angelis exponitur
Bs. q. ejus dispiciare 3° fardus q. 12 dubio 10
St. Augustinus quod autem habent vera Deum Angelicam mens

Distare videtur ex eorum arte. Secundo ubi dicit in se apparere
fecit quod videre Deum per similitudinem creaturae. Tertio videre
Deum per videre similitudinem Dei. loquitur per sanctus Bernardus
de similitudine primus litteras et in quas tanquam in medio
obiectivo Deus ipse videatur, et hanc similitudinem obiectivam
vocavit esse impossibilem.

Ad quod autem in quaestione loquimur 303
de similitudine necessario creata quae haberet repraesenta-
tionem integram quod erat loco dicti divinae visionis 304
[illegible] Et inmediate tractatur adipiscitur Deum. [illegible]
[illegible] creata haberet repraesentantem Deum [illegible]
non impugnant arguta ibi adducta, ad [illegible] enim respondet
admittendo omnes cognitiones Dei habitas per similitudinem creatam
tanquam per medium obiectivum esse aenigmaticam et non intuitivam
[illegible] respondetur admittendo [illegible] [illegible] infra [illegible]
non posse deducere obiectum ad intuitionem [illegible] [illegible] in ordine
[illegible].

Ad dictum et [illegible] 305
[illegible] dicit ponendo infi-
nitam distantiam cuius cumque creatae a Deo probat quod
nulla creatura potest esse tam perfecta ipsa [illegible] 306
[illegible] deinde ad cognoscendum Deum sicut in [illegible]
[illegible] omnibus non inferre impossibilitatem similitudinis [illegible]
[illegible] creatae repraesentantis Deum [illegible]
[illegible] loco obiecti divini ad visionem claram
et intuitivam Dei. [illegible] non obstante [illegible] dissimilitudine
et distantia infinita quae datur inter Deum et creaturam
[illegible] [illegible] creata quae [illegible] [illegible] [illegible]

sicuti est numerus specie vitio quasi tanquam medio quo
non tanquam medio in quo Deus species vide in se vidit.
sequitur Quaestio quas habitus afferunt implationes expendunt

Caput. Q.

quas habitum afferunt implationes expendunt.

806 Dato: nam predictae
causae producunt actus naturaliter et non libere. id repugnat
creaturae producens actus naturaliter et non libere: quia repugnat
quamvis imperfectae creaturae actus minori sunt: quod quod causas
Deus ad extra producit libere et non natura producit. me
omnino fiant: nam ex ratione speciei imperfecte requirunt
quod producat naturaliter et non libere ab obiectivo itaque dicat in
creaturis quae licet libertatem habeant in ordine ad alia
actus, nunquam tamen libertatem habet ad exhibendum
et mittendum speciem cum cum illa omnino naturaliter
emittant.

807 Haec tamen obiicio nullo negotio nunc dilucidandum
nando maxime ad illius formam ex dictis ex ratione speciei
imperfectae solum requiri quod hic obiectum concurrat ad obiecti
cognitionem communem cause ad illam dictantis. quod
tamen creaturae obiecto obiecto liquido creaturas naturaliter minime
petitur ex ratione speciei imperfectae. et quamvis ita
contingat in creaturis, id oritur ex imperfectione creaturarum
quae exhibere non possunt neque proprio libito impedire

specierum productionem sicut impedire non possunt visionem
suam. Deus vero sicut impedire potest visionem creatam
suam, ita pro suo libito potest impedire productionem specie-
rum impressarum, et inde quae hic non omnino naturaliter sed
libere procedunt a Deo; quod ex perfectione divina ma-
[illegible].

Secundo dicunt singulares ex summa
immaterialitate Dei ad quam convenire nequeat species ali- 208
qua impressa creata. Quod autem species impressa
debeat esse in eodem immaterialitatis gradu cum obiecto, sic
probant: species materialis deservire nequit ad cognoscen-
dum ut est in se Angelum: ergo species creata deservire nequit
ad videndum Deum ut est in se. Consequentia probatur: minus enim di-
stat [illegible] species materialis quam creata quaelibet
species a Deo; id probabiliter distantiam illam quae ad immensos
alios gradus nequit Angelus ut est in se repraesentari per spe-
ciem materialem: ergo propter summam et infinitam distantiam
quoad gradus immaterialitatis non potest Deus ut est in se repraesen-
tari per speciem aliquam creatam.
Atque tamen obiicio [illegible] 209
[illegible] paulo ulterius. Lumen [illegible] est aliquo [illegible]
[illegible] videri nequit Angelus ut est in se: ergo nec Deus ut
est in se videri potest per lumen creatum [illegible]
[illegible] creatum [illegible] [illegible] distantiam
[illegible] immaterialitatis gradu Angelus nec ut est in se repraesentari
[illegible] lumen [illegible] corporeum; atque [illegible] minus distat
Angelus [illegible] [illegible] [illegible] [illegible]

qd libet creaty et creatura qrlibet vnio a Deo q prodl[?] nullum [illegible] ad infinitum distantis qd ad inmalitis grady n̄ [illegible] Quis [illegible] cum repugnat [illegible] creati neque [illegible] creatis omnibus [illegible] [illegible] Mendacia.

Resp

260 itaque qd [illegible] intuitiva possit et vnio [illegible] infinitis n̄ [illegible] incorp. inmalitis et [illegible] gradus [illegible] [illegible] nulla intuitiva [illegible] creata quantumvis elevata [illegible] visionis [illegible] cum nil creaty [illegible] inmalitis gradus [illegible] neque inmalitis [illegible] [illegible] supremus qr [illegible] [illegible] [illegible] intuitiva possit et cum ipsa visione quam [illegible] Angelus infusus [illegible] [illegible] [illegible] [illegible] neque [illegible] inmalitis [illegible] obiectum ad [illegible] visionis [illegible] qd [illegible] malas et [illegible] [illegible] n̄ [illegible] ad intuitiva [illegible] spirituales [illegible] [illegible] ex intuitiva distantia [illegible] [illegible] [illegible] ex eo qd [illegible] spirituales n̄ [illegible] intra ex [illegible] est latitudinis [illegible] corporis; sicut [illegible] eamdem rationem neque intra spiritualitatis [illegible] corporea neque [illegible] corpo[r]eis. Quis [illegible] Magis distans intuitive ab omni [illegible] [illegible] [illegible] spirituales [illegible] ex [illegible] [illegible] [illegible] ex [illegible] [illegible] et [illegible] ex [illegible] visionis intuitivis [illegible] distantis a Deo

261 Quaesitio [illegible] supremus

contrario pcht tantum perfectionis quantum habet obiectum. [illegible]
repugnat huius tantum perfectionis quantum habet Deus [illegible] repug-
nat spiritus impressio. Quam maior [illegible] gradus: ne specie impre-
ssae perfectio excedit quantum excedit obiectum: [illegible] spiritus impressa
[illegible] pcht tantum perfectionis quantum habet obiectum
[illegible] spiritus enim impressa hominis perfectior
[illegible] quam spiritus impressa Bruti: et spiritus im-
pressa Angeli perfectior et quam spiritus impressa hominis.
[illegible] quo magis obiectum perfectius excedit [illegible] excedit specie
impressa perfectio: [illegible] spiritus impressa obiecti Divini [illegible]
[illegible] ad perfectionem Divinam infinitam quae in creata
[illegible] n. pl.

Quod si ad hanc obiectionem respondeo — 312
[illegible] evidens [illegible] ne spiritus impressa hominis [illegible]
perfectio quam hominis neque spiritus impressa Angeli [illegible]
perfectior quam Angelus. Angelus enim et homo [illegible]
[illegible] et [illegible] per omnia [illegible] illius impressis
et accidentibus [illegible] sunt [illegible] hoc omnia
[illegible] spiritus [illegible] a Deo in animo [illegible] naturam
quod spiritus [illegible] et [illegible] sive perfectionis [illegible]
[illegible] secundum [illegible] naturale et [illegible]. [illegible]
[illegible] et [illegible] itaque alii. Sumit [illegible]
ad articulum Secundum [illegible] 12 [illegible] partis.

Quod si ab- 313
hoc [illegible] alii quae [illegible] inquirunt Dicitur quod spiritus
impressa [illegible] rationis [illegible] in [illegible] et
[illegible] sunt in [illegible] quod [illegible] spiritus impressa

adaequatur cum obiecto, neque species adaequate repraesentat obiectum
distincte, cum illud communicabile et proportionatum
maxime lumine ab omnibus aliis sensibilis explicatione, extinguibilis
dicatur. Nam species impressa, tamquam alius repraesentat obiectum, quam
activae et qualitates cum virtute cognoscitivae coadiuvat cognitionem, sicut
locus repraesentationis obiecti; ideo species impressa ex Theorema
petitur cum tamquam proportionem quantum in obiectum immutandum
et repraesentanda; quare ex Theoremate petitur, ut cum virtute, tamquam
coadiuvans cognitionem adaequatam sui obiecti, nec comprehensio
cuiusvis illius; atqui hoc minime petit species impressa
ex Theoremate: ergo neque petit ex Theoremate cum tamquam proportionem
quantum obiectum cum virtute cognoscibile et repraesentando. Et quidem
quod species impressa non debeat esse adaequata obiecto, nec comprehensiva
illius, patet: Angelus enim omnis inferior sicut non
comprehendit superiorem, ita nec habet speciem sibi adaequatam
seu comprehensivam illius, ut docet eximius Doctor disputatione
metaphysica 30 sectione 11 numero 28, cum sit
bus sensibilibus non experimur experimento. Praeterea, efficacia
quae fieret in locis distantibus, quam in propinquis,
et in medio longiori praeter affectus quam in brevi di-
stantia: nihil species impressa ex Theoremate petit, ita distincta
obiecto communicantia et proportionata, utrumque illo adaequatur,
sive ut illi adaequata sit seu comprehensiva illius: quod
probatur ex hoc, quod non repugnat species impressa Quia
262
Qui

itaque nondum maius et cognitum nusquam vidimus ex dictis. Audet [illegible] 314
[illegible] qd habeat tantam perfectionem quantam habet
obiectum, in ratione [illegible], ut saltem adveniat et [illegible]
[illegible] neque qd tantum habeat perfectionem, quantam ob-
iectum, [illegible] in ea intellectus et [illegible]. Ad maius [illegible]
[illegible], qd [illegible], [illegible] [illegible] illo. Calculatio [illegible]
omnis [illegible]: nam [illegible] habet ad nominem [illegible]
cognitione habet ad [illegible], et cognitio habet ad [illegible]
cognitione habet ad nominem: [illegible] perfectione obiecti
[illegible] perfectio. [illegible]. hinc autem nemo inferet, [illegible]
habere ad obiectum [illegible] debet [illegible] ad perfectionem [illegible]
male [illegible] [illegible]. Respondent [illegible] [illegible] 3R
[illegible] debere [illegible] ad perfectionem. [illegible]
[illegible]: quia cognitio est species et [illegible]
[illegible] [illegible] [illegible] proportionale cum [illegible]; quas [illegible]
et cognitiones, et species impressae, non tantum [illegible] [illegible]
quantum [illegible] illarum obiectae.

Ad [illegible]
[illegible] qd [illegible] species impressa [illegible] est possibilis, illa [illegible] 315
[illegible] creare creaturam rationalem, [illegible] illa est [illegible]
[illegible] qd [illegible] omnino [illegible] repugnat [illegible]
[illegible], [illegible] [illegible] [illegible] ex [illegible] 258. [illegible]
[illegible], [illegible] [illegible] [illegible] et [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] creaturam [illegible]
nam [illegible] obiectum [illegible] non [illegible], non [illegible] [illegible]. [illegible]
[illegible] non [illegible] lumine gloriae, [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible], [illegible] [illegible] [illegible], et [illegible]
[illegible]

Et quamvis lumen gloriae et species beatitudinis formalis id concludant, et species illas impressas dicendum est non conducere, nec beatificant nec possunt beatificare obiective, cum non sint obiectum aut bonum possessum, sed solum ex parte potentiae concurrunt ad beatificam visionem, sine formali beatitudinis ratione. Quibus expenduntur aliorum argumenta contra nostram positionem.

Caput 3.

Expenduntur aliorum argumenta contra nostram positionem.

316 Dicit 1o ex Granado: species impressa ex natura sua solum supplere debet vices impressionis aut praesentiae obiecti; repugnat autem [illegible] vices impressionis aut praesentiae obiecti creati, nam impressio non est in Deo, cum Deus natura sit infinitum, perfectionatus et applicatus potentiae quae per se [illegible] intrinsece ad visionem sui cum intellectu intime et elevato lumine gloriae; ergo repugnat creatam speciem impressam obiecti divini [illegible] ex [illegible] ut videri [illegible]. Species enim impressa debet vicaria obiecti illud quod applicat intellectui potentiae, cum nomine obiecti producit cognitionem quam obiectum [illegible], [illegible] dicere non potest quod species impressa ex [illegible] [illegible] supplere defectus alicuius obiecti, nempe impressionem, praesentiam aut impressionem divinam [illegible] ad cognitionem et [illegible] Deus enim [illegible] intime intelligibilis, ergo repugnat quod [illegible] alicui in realitate praesentiae, id est quod [illegible] speciei impressae. Deus potest [illegible] fieri intelligibilis [illegible]

ralis a Deo dependentia: species enim intentionalis ex sua ratione reddit suum objectum proxime intelligibile applicationem quam potentiae; quae repugnat creatae speciei impressae Dei.

Obiiciës 317

huius Deus potentia sua exhibita nunc intellectu facta ibi omnino activitatis ex parte speciei impressae minime requiritur quod ipsa habeat actualiter aliquam essentiae obiecti dispositionem. Ad visionem quod haec cum illius ita verbi ad producendum effectum et determinandum intellectionem amplius potentiae: et ut exprimat applicationem obiecti, quod ipsa sit applicationem ad applicationem: itaque cum creata species applicata sit proportionata ad productionem suam illius intellectui indigeat species impressas quae obiectum applicet ob locum illius operationis. Cognitione obiectum Divini ... speciei impressae ... cum proportionata potentiae quae ... Divinum ad creaturam vocatam; hoc tamen minime tollit quod eadem species debet ex abundantia ... aut in ... obiecti et hinc illius species sicut meminus obiecti Divino incumbit ad determinandum intellectum ad producendum visionem Dei quam actualiter suppleat defectum aut impressionem alicuius obiecti ...

Vnde iam ad 318

obiiciens in forma respondeo distinguendo antecedens: quamvis tamen quae negetur ... gratiae deficere obiectum: species impressae petitae ab obiecto ex Divino petit supplere defectum impressionis aut dispositionis obiecti, omitto: species impressae ... petitae ab obiecto ex Divino petit supplere defectum ... negatione ... unde Deitas ad ... visionem ... itaque obiectum indiget species impressas ad eandem cognitionem ... talis ... dispositione ... quae ... suppleat ... tamen obiectum ... impressas ... disparitas ... simile ... ex ... cognitionem ... habet ... quae supplicatur ...

dicam̄ species. cum̄ Deus principium possit obiec- producere et sp̄ecie distinctas n̄ indigeat his specieb. distinctas nullum supplementum defectum ablatio[illegible] quarum ipse sunt sufficiens ad illum supplendum. Dicta malitia, et cave quo dantur aliqui defectus in obto.

n. 319 Ad 2. instan- tiam reddit aut. Deus non distinguendo com̄. repugnat quod ex indigentia fiat ordo illis, quod aliquid ac realiter distinctas Diuiditur contingentia: repugnat quod ex abundantia et ex libertate suae voluntatis fiat ordo illis, quod aliquid ac realiter distinctum natura sua. summa in malitia Divina ralvat (?) breo quod Deus potest ipsum ipsius ut obiec. producere quam cum qua creaturae comunis intuitus nec ad quandoque in eo quod n̄ indigeat specie impressa distincta et supplente defectus aliquem incolatus. hic diuinae n̄ habet quod Deus quo libet et absque ulla necessitate producat creaturam impressam quam- quam non producat visionem, quam ipse Deus non producere potest et tunc magis illa reddit indistinctas, potentia dicta ad ordinem Deus ostendunt semper ipsum ex libertate Divina, et absque ulla causa speciei impressae indi- gentia.

n. 320 Videat aliquis mens speciei impressae non de facto dant̄ ideo admittunt, qua in obto, cuius visio sit cent supponit aliquam imperfectionem aut malitiam: probatur repugnat imperfectio aut malitia repugnat hanc speciei impressa sua causa: nam ea speciei impressae praevalet et arguit imperfectionem et malitiam obti. probatur probat- speciem praevalet et arguit ultimum imperfectionem et malitiam in obto atqui in Deo repugnat ut ostendit imperfectionem et malitiae: repugnat ipsi haec causa speciei impressae Divi- nisio. dat, nat cod. ad hunc ponens desistentia ant. ita speciei impressae, ex indigentia obti, praeval et argui-

impossibilitatem et malitiam obiecti: Dicitur M... species impressa n. requiritur ab obiecto: natura eius: et facto quod species impressa n. ad mittamus n. est ordinatur obiectum n. tamen eas ad mittere debemus ubique nec sine in facto eas admittendas quodque sufficit videmus obiecti est impossibilitatis ... obiectas decernere ... ad eius ... ab ... admittimus speciei impressas n. natas neque ab obiecto positas adque ... quaemque obiectum n. sit impossibilitatis neque male ... ratio est: nam ad asserendum rem aliquam ... facto obiectum ... et n. videas nec ... ... sunt: sunt ergo admittendae et facto ad asserendum ... rem aliquam ... n. ... sive ... aut n. ne ... requiritur ... repugnantia.

Dicitur [illegible]

... dicunt repugnat quod Deus obiecti ... ad visionem sui ... speciem impressam creatam: ... repugnat ... impressam ad videndum Deum ... eam ... ut ... Deus ... posset ... ad visionem sui: sicut quodlibet obiectum ... impressam ... obiecto ... ad sui cognitionem ... Deus n. ... obiectum ... creatam speciem impressam ad visionem sui ... Deus ut causa obiecti ... videntis ... repugnat quod Deus ut causa obiectiva n. ... dominium ... visionem: ... repugnat quod Deus n. ... obiecti ... species creatas impressas ad sui visionem ... Deus ut causa ... ... causam creatam ... aliquam ... n. ... Deus ... dominium ... quod Deus n. ... obiecti ... species impressas creatas ad visionem ...

n̄ habet. Deus ut obj. sive ut causa objectiva p̄fectionis
dominium supra talē volitionē. an hoc vero iam p̄ced.
efficaciter probatū in 1o p̄fectionis libro ideo quia supp[osi]te
extrahamus qd Deus n̄ dominat intrinsece p̄ volitionē ad
omnes creaturas ex hoc. circa p̄ p̄fectionis ultimo dominium
cuius q̄ stat in eo qd ipsius absolute intrinsece dependeat quoad
p̄ dictas ablatas aut saltē ex eā dominium p̄fectum ibi
nitus. Deus n̄ dicitur Deus n̄ dominat obj. sive p̄ indifferentiam
p̄ quam impossibile creaturae auferr[e] ergo immutas depen-
dere volitiones a Deo tanquam ab obj. sive causa objectiva. D[e]-
us ut causa objectiva n̄ habet dominium p̄fectionis supra
volitionē suā. Resp. simul cum [illegible] aut terminos ipsius
126 impossibiles Deus n̄ est intrinsece liber ad impediendum obj. Deus
p̄ in volitione sua: sicut obj. creata n̄ ponunt in volitione imp[e]-
dire, porque ipsum impossibile emanent: p̄ositio illa n̄ habet
intrinsece dependere a Deo p̄inde quod n̄ Deus habet p̄-
fectionis dominium supra volitionē illam.
Huius obiectionis
§22 nullā est difficultas n̄ p̄ut. Quaeq. p̄posita ad minimum
p̄ingit objectionem. Dominus qui est in volitione sua et
creaturis illas intrinsece et actualiter dependent a Deo tan-
quam ab obj. libertatis dependent ab ipsius immutat
tanquam ab ipso tam obj. p̄ quam h[...] p̄ suam volitionē. ex hoc
intrinsece influit duplex causa adaequata objectivae. Quaeq.
de volitione: qd in ordine ad p̄ am obj. n̄ repugnat. quia tamen
n̄ est qd Deus hinc p̄ quam obj. sive causaliter
requiritur ad p̄fectum Dei dominium supra
omnia absque hac vix [illegible] dissolvendis difficultatibus [illegible].
§23 Deus
ab utraque parte. Arg. ad huius p̄ugnat [illegible]

ad 3um arg. Quo concurrat. ad quos parum promi-
sit Deus, itaq. vox negandas si dominus omne efficiens
Deus ut causa; qui pcht immedt. Deus causas effectus ad omnes
effectus creatos: atq. efficiens dominus. Deus ut obiectum necessariis
obiectos, non pcht immedt. Deus causas obiectivas ad creatas visiones intu-
itivas est non efficiens dominus. Deus ut obiectum expressive visi-
onis intuitivae sive Deus immedt. quaesitus tanquam obiectum
influat visibilis mediate specie impressa creata idea
producta ab ipso Deo: Visio omnis quae ut finalis [illegible] nisi pe-
rit immediate producitur a suo obiecto neque obiecti lucraretur efficienter
pcht immedt. influere in eius visionem quae aliunde est imme-
diate a Deo. at vero efficiens dominus. Deus ut causa
requirit influxus immedt. in effectum: neq. effectus quilibet
creatus pcht fieri immedt. a causa secunda cui causa est
talis pcht influere immedt. in effectus quemlibet creatus. 229

Quaera-
mus itaque Deus ut causa particularis et obiectivas [illegible] con-
currat in finite ad visionem intuitivam Deum non retineat Deus causa
[illegible] universalis, ut [illegible] retinet [illegible] efficiens dom-
inus expressive visionis intuitivae [illegible] manet [illegible] immedt. [illegible]
dus a Deo: nam ratione huius influxus manet immediate [illegible]
[illegible] Deus quilibet effectus creatus [illegible] Deus immedt.
impedire [illegible] [illegible] [illegible] impressa in
[illegible] [illegible] [illegible] creato. Unde ad [illegible]
[illegible] [illegible] arg: neq. [illegible] [illegible] [illegible] [illegible] impu-
[illegible] Deus immedt. impedire [illegible] [illegible]
[illegible] [illegible] [illegible] immedt. causa [illegible] [illegible]
[illegible] [illegible] quae quidem [illegible] omnino non
[illegible] ut [illegible] illas impressas [illegible] [illegible]
obiectum [illegible] ad visionem. quod autem obiectum creatum
non pcht impedire visionem [illegible] [illegible] impressas
[illegible] in eo [illegible] ad nullus [illegible] [illegible]

inmediate exigit visionem Visionem ex tamen Dei beat
alia Deum causam quae et similiter alias inmediate et non [illegible]
causa potest Deum nomine huius. Quamvis impediri ad [illegible]
causam impressionis videtur ad aliquid id est quod requiritur ad actualem
visionem ultima potest impediri inmediate visionem Dei

325 Solutio ex quibus dispares Sed facile [illegible] implet quae [illegible]
species Dei se habet tamquam ad futuram beatitudinem
causam radicalem; sed admissa specie impressa ad videndum Deum
naturali species Dei tamquam se habet ad futuram beatitudinem
causam radicalem quae implet speciem impressam ad videndum Deum
necessario debet. Nam enim beatitudo Dei sit unica [illegible]
rationalis potentiae summum bonum requirit quae natura [illegible]
[illegible] adaeque [illegible]. minor probatur: species omnis im-
pressa ex [illegible] inde [illegible] ad repraesentandum actu [illegible]
sive principium naturalis sive naturale [illegible] sit [illegible]
[illegible] impressa Dei potest repraesentare actu Deum [illegible]
[illegible] quamvis Deum non sit naturalis [illegible]
[illegible] species Dei tamquam se habet ad visionem Dei quae [illegible]
futura beatitudo causam radicalem, admissa [illegible] impressa ad
videndum Deum.
326 Resolutio [illegible] omissa [illegible]
[illegible] ad huius [illegible] omisso [illegible] naturalis utraque [illegible]
[illegible] speciem impressam ex natura sua [illegible]
[illegible] naturalis [illegible] tali [illegible] impressa
[illegible] ex [illegible] naturali [illegible]
[illegible] impressa Dei quidquid
[illegible] natura sua [illegible] visionis
beatificae [illegible] naturalis [illegible] Dei, [illegible]
[illegible] alia.

qu. ijs erant debitu perfectiones ex dictis satis [illegible]
[illegible]. Caput 8 colligitur potius speciei impressae ad
videndum Deum.

Caput 8.

Colligitur potius species impressae ad visionem Dei

Obiicimus lumen vitali- 925
mus creatum speciei impressae esse non efficere in statum requi-
sitas aliquid creatum repugnans (ex quo impressione aliqua
in Deum refundenda inferatur), quae debet speciei impressae im-
pressae ad videndum Deum potius humores [illegible] nec non [illegible]
[illegible] quae requirunt [illegible] exhibentia [illegible] obstaculis [illegible]
[illegible] visione adhuc probavi [illegible].

Pro ergo ex[illegible]- 928
eximus [illegible] 30 metaphysicae sive 11 num. 21 quod
in aliquo ordine possit esse aliquid creatum repugnans aliquid [illegible]
[illegible] thema [illegible] virtus creata virtualis effectiva talis actus
[illegible] ordine [illegible] speciei intellectus creatae [illegible]
ordinis [illegible] tali actu et tali virtuti [illegible] possit
[illegible] creatis ordinis naturalis, quin videatur [illegible] Deum
fuit [illegible]: et [illegible] virtus virtualis [illegible] effectiva
effectiva talis actus quae [illegible] lumen gloriae [illegible]
[illegible] speciei intellectus creatae [illegible] ordinis [illegible]
[illegible] [illegible] illi actui et illi [illegible]: ergo [illegible]
mas. [illegible] [illegible] [illegible] creati ordinis
[illegible] creatis, [illegible] [illegible] creata
[illegible] talis [illegible], [illegible] lumine gloriae [illegible]
[illegible] [illegible] [illegible] [illegible]

Maior

329 aut inquantum est capacitatis. Secunda probatur inductione: nam certas causas quae extra certos terminos ... in omnibus aliis causis invenitur est ab omnibus ut talis admittitur: quapropter unde sumitur [illegible] ... summarum ... ratio dis[illegible] partibus assignatur. quam tamen non assignare superat [illegible] videmus. Secunda ... quia nulla ... actio est in specie impressa quae ... [illegible] ... non procedat ... inefficax. ... fiat in [illegible] ... quod non videt Deum, qui in finitis et infinitis ... repraesentationibus quomodo repraesentat Deum ut est ... finitis ... principio ... luminis. ... et aliis similibus ... illas universaliter admittendas ...

Resp.

330 ... eadem ... nullus gradus speciei impressae ad videndum Deum repugnat in creatura: et potius a creatura produci potest ad videndum Deum, ... explicando ... speciei impressae gradus ... singularis ... impressa Dei nihil aliud quam qualitas quae ... hic applicans ... Deum ... ad illum quae ... Dummodo ... nullus ... gradus repugnat in creatura: ergo nullus gradus speciei impressae ad videndum Deum repugnat in creatura. ... ... gradus speciei impressae ... aliud addat ... voluntas ... addi ... terminationes.

331

Minor autem probatur:

nullus enim existit gratiae effectus in [illegible] nequirin[illegible]
actualis aut [illegible] cum aliis aut [illegible] : nam
in his multa sunt qualitates [illegible] sicut lumen
gloriae, habitus charitatis, gratia sanctificans, et aliquae aliae naturales habitus
[illegible] virtus Deus applicat [illegible] intentionaliter intellectui
et [illegible] ad amorem [illegible]. Deinde [illegible] debeat
[illegible], et in [illegible] intellectum ad videndum [illegible]
aliquomodo [illegible] debeat voluntatem ad amandum Deum; [illegible]
lumen gloriae, ad illam usque [illegible] [illegible].
speciem impressam loco objecti divini [illegible], [illegible] ex [illegible]
[illegible] ex impressa talis objecti [illegible] ex abundantia [illegible]
ex libera Dei voluntate nihil afferet [illegible] repugnantiae: nullam
igitur [illegible] [illegible] imprimere Deus repugnat increatae
[illegible] quae [illegible] illas creatas possibilis est.

[illegible] possibilis [illegible]
creatae visualis Dei [illegible] ex parte potentiae [illegible] 332
creatae visualis Dei [illegible] ex parte [illegible]
lumen enim gloriae [illegible] ex parte objecti [illegible]
absque lumine gloriae creatae visualis Dei [illegible] de [illegible]
ex parte potentiae videndi [illegible] expresse docet [illegible]
[illegible] ex parte [illegible] [illegible]
[illegible]: [illegible] quod ad videndum Deum [illegible] requiritur aliquod
[illegible] ex parte [illegible] lumen divinum gloriae [illegible]
[illegible] ad videndum Deum. [illegible]
visualis [illegible] quatenus [illegible]
[illegible] cum Deo. [illegible]
[illegible] visualis [illegible] ex parte [illegible]
[illegible] ex parte objecti [illegible]
illas: [illegible] enim [illegible]
Dei [illegible]
[illegible] ex parte objecti [illegible]
[illegible] : [illegible]

creatae illa solido virtualis Dei [illegible] ex parte obiecti
quo speciem impressam illam videmus. ly solitum ex parte obiecti
impendimus de quo explicato numero 358.

333 Dicitur: posita nimirum specie expressa et impressa creata, adaequante solido intuitionalis Dei, ex positis et speciebus impressis creatis in virtualis solido intuitionalis Dei, quam videmus aequat specialiter Deum ex parte intuitionabilis, attamen [illegible] [illegible] apertitate, tamen clare quia implevimus, per ipsum impressa adhuc, sicut ab adversariis dissolvendis ab omnibus sunt in speciem expressam in propria visione, ut ex supra dictis abunde constat. [illegible] et sic de specie expressa, et verbo mentis Beatorum.

CAPUT § 3

De specie expressa et verbo mentis Beatorum

334 Quoniam praecedentibus meminimus, et considerationibus huius [illegible] hanc difficultatem appendimus, et subnectimus [illegible] [illegible] quidam qui ex Caietano 1a parte quaestione 12 articulo secundo docent beatos Deum videntes visione propria nullam expressam neque verbum mentis, quo Deum specialiter repraesentent, eiusdem sententiae Banes dubio 10, Sanctus disputatione secunda quaestione 3a Araujo [illegible] sectione quinta Nazarius [illegible] Cabrera in 1a parte quaestione 12 articulo 2 disputatione [illegible] Baldas disputatione 25 sectione 2a Suarez a sancto Thoma et Salmanticenses ad articulum secundum citatae quaestionis. [illegible] [illegible] docent ex Anglia [illegible] articulo secundo et

pp.ne 8 d. Vaxh Artic. lo univ.alit. asscrit Deum c. siculi c. q. nulla similitudine creata videri poste. id approbat. [illegible] expressio. Qui et orib. mentis beatorum est similitudo aliqua creata per quam Deus, sicut c. videmus, representaret. Sicut [illegible] non possunt Deum videre per species impressa, neque [illegible] b. mentis, q. indigent. beati Deum vident absque specie expressa, et verbo mentis.

Ad hoc fundamentum 235

directe [illegible] anteb. [illegible] quamvis ingenue explanant Deus [illegible] lic. quam [illegible] D. V3 [illegible] dlmus. [illegible] quam [illegible] i[n] spec. non dari in beatis, speciem expressam neque verbum mentis tanquam medium in quo Deus videatur: nulla [illegible] c. [illegible] similitudo creata. Qui tamen [illegible] in [illegible] quae in medio Deus [illegible] videatur: quod idem tradidit Angelicus [illegible] et exponit [illegible] [illegible] Bay quis. [illegible] et non dari in beatis speciem expressam natis, et [illegible] debitam neque verbum mentis [illegible] ordinis naturalis: quam [illegible] similitudo creata naturalis. Sed [illegible] debitas natura creata [illegible] Deus ut [illegible] videatur: [illegible] naturalis [illegible] Divina. Angelicum [illegible] ex ponit Eximius. At cum [illegible] statuit quod in beatis [illegible] et [illegible] dicitur [illegible] expressa supernatis, et verbum mentis [illegible] ordinis, [illegible] tanquam medium [illegible] [illegible] videant Deum, [illegible] representant [illegible] Divinum.

Qua prob. [illegible] Deus [illegible] 236

[illegible] dicunt in beatis [illegible] speciem expressam [illegible] mentis [illegible] loquunt. [illegible] [illegible] Deus [illegible] [illegible] [illegible] [illegible] [illegible] pp.ne 22 art. 2 [illegible] pp.ne 22 artic. [illegible] [illegible] in [illegible] gentes Cap. 35 [illegible].

obiectis in D. [illegible] §. 9 [illegible] et alii, qui pro in[illegible] Angelicus Doctor addiderunt multis in locis, in quibus [illegible] obiecti cognitum. Et [illegible] loquitur [illegible] gratia [illegible] [illegible] dicens: quodcunque autem intelligit exclusio, quod [illegible] aliquid [illegible] quod est [illegible] ex [illegible] quam [illegible] [illegible] et dicitur verbum cordis significatus verbo [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] verbum mentis [illegible] [illegible] [illegible] [illegible] [illegible] Secundo et [illegible] articulo [illegible] [illegible] [illegible] [illegible] [illegible] cum [illegible] [illegible] beati [illegible] intellectus seu visionis Dei [illegible] [illegible] dicunt beatis [illegible] speciem expressam Dei et verbum mentis quae ibi loquuntur et [illegible] [illegible] Dei.

§31 Sed [illegible] [illegible] [illegible] §. 32 [illegible] [illegible] naturalis aut [illegible] cognitione [illegible] ad obiecti creati, quam [illegible] [illegible] dicunt speciem expressam obiecti et verbum mentis, [illegible] [illegible] [illegible] naturalis aut [illegible] ad obiectum Divinum, [illegible] nulla [illegible] [illegible] [illegible] [illegible] [illegible] creata [illegible] [illegible] cognitione [illegible] [illegible] expressa Dei, neque verbum mentis beatus. [illegible] [illegible] [illegible] et [illegible] violenta, et [illegible] falsa ab aliis [illegible] [illegible] [illegible]: [illegible] violenta quidem: nam Angelicus Doctor [illegible] dicit quamcunque cognitionem [illegible] [illegible] [illegible] [illegible] [illegible] verbum mentis, [illegible] [illegible] [illegible] cognitionis naturalis vel supernaturalis, neque cognitionis [illegible] ad obiecti creati, et cognitionis [illegible] ad obiectum Divinum: et falsa [illegible]; nam ab omnibus [illegible] [illegible] nihil aliud [illegible] [illegible] expressam [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] quam obiecti [illegible] [illegible] Secundo: et verbum mentis nihil aliud [illegible] [illegible] [illegible] [illegible] [illegible] ab [illegible].

credi[illegible] in beatis dari species expressas. Tamen Divinum nobis dari quo Deum ubi in se habet repraesentet. Haec est communis nostrorum Theologorum Recentiorum Vazquez, Molinae, Suarez, Valentiae, Granado cum aliis quos quisque videre potest. Consequenter reliquiae dicere cum Suarez 23 quaest. [illegible] pro ratione quod ad 3 partem de [illegible] expressa. dat in beatis intellectio in visione Dei [illegible] similitudo formalis in [illegible] expressa Dei. quae dat in beatis similitudo formalis in [illegible] expressa Dei. [illegible] 338
[illegible] in illo lumine [illegible] cap. 30 [illegible] dicendo: cum
[illegible] quoniam cum apparuerit similes ei erimus: quoniam videbimus eum sicuti est. id quod Aquinas libro 12 de Trinitate cap. 15 [illegible] ex ponit: hinc profecto erit similitudo, quando Dei perfruemur visione. [illegible] [illegible] Aquinas 1a pars quaest. 12 articulo secundo his verbis: ad dicendum quod auctoritas illa loquitur de similitudine quae est per participationem luminis gloriae. Quod enim lumen intellectus [illegible] [illegible] aliis, et inaudito advenimus ita visio ab illo lumine producens similitudo formalis, et inaudito dicendo: cum igitur per [illegible] [illegible] reddat beatis illis Deo sic visio debet esse similitudo formalis [illegible] ex [illegible] Dei.

Quod ad 3 partem attinet 339
[illegible] probatio [illegible] [illegible] Anglicus [illegible] 36 adiectis adque ex Aquino libro 15 de Trinitate cap. 16 [illegible]: illud quoque [illegible] est, quod [illegible] similes ei erimus, quando videbimus eum sicuti est, hunc quidem [illegible] [illegible] [illegible] [illegible] quas neque [illegible] [illegible] [illegible] et de eodem plane verbo loquitur idem Aquinas libro [illegible] cum extendat [illegible] libro 9 de Trinitate cap. septimo ubi [illegible] in illas [illegible] [illegible] ex [illegible] [illegible] [illegible] sunt omnia [illegible] [illegible] [illegible]

Atque quam linguas nostras lingua cordis vera et exacta ratione id quod operamur [illegible] applicamus ad quae inde [illegible] seu verum notitiam tanquam verbum [illegible] hinc et dicendo intus generamus, nec ante nos narrando dicimus. ipsa cognitionis mentis [illegible] verbum. quis autem negat quin humanam rationem videant inscriptas [illegible] intus [illegible] illius veritatis notitiam, sunt igitur verbum ratione [illegible]: in beatis tales [illegible] et [illegible] Dei ut [illegible] dicitur ab intra quibus [illegible] actionis et potentiis [illegible], ad [illegible] intellectus [illegible], et [illegible] expressa Dei [illegible] ab intra. quin beati habere verbum mentis, quo Deum sibi loquuntur, et [illegible] [illegible] ut dicit plura apud [illegible] dantur libro [illegible] et aliis [illegible] [illegible] [illegible] appellamus. dicimus [illegible] 23 utrum beatus vi violentiae necessitatur quoad [illegible] et exercitium amoris Dei. [illegible] [illegible] [illegible]

Dubium 23.

Utrum beatus necessitetur vel violentiae quoad exercitium [illegible]

Caput 29

Sententia affirmat et ratione probatur

220 [illegible] Communis omnium sententia [illegible] D. Th. de Dictione beatitudinis [illegible] consequentiae [illegible] [illegible] [illegible] beatus [illegible]. Deus neque potest [illegible] amare [illegible] Deum neque potest [illegible] amorem [illegible] libere [illegible] pendere. [illegible] necessitas quoad [illegible] amoris, et secunda dicit necessitas quoad exercitium amoris, [illegible] explicatur. [illegible] beatum [illegible]

diligere Deum ut ultimum finem ex omnibus [illegible] possit
quod [illegible] Deum ut summe diligat. Ita [illegible] di-
cto [illegible] qq.ne 6. et libro [illegible] qq.ne 2a, qui habet [illegible]
dij quare [illegible] Beatitudine sicut [illegible] secundo [illegible] fundament
[illegible] intellectus [illegible] bene [illegible] conuersio in eodem
obiecto, ut separari nullatenus possit intellectus [illegible] ab actione. [illegible]
[illegible] cum eadem [illegible] [illegible] neque [illegible]
[illegible] fundamentum neque aliud [illegible] [illegible]
[illegible] [illegible] [illegible]
fundamentum [illegible] [illegible] amorem [illegible]
[illegible] abstractis [illegible] amore [illegible] [illegible] ab aim-
[illegible] [illegible] [illegible]
[illegible] [illegible] ad [illegible]
[illegible] ad amorem [illegible] [illegible]
[illegible] voluntate.

2a Pars

[illegible] [illegible]
[illegible] neque quod ad [illegible] neque quod ad [illegible]
[illegible] ad amandum [illegible] in aliquo casu [illegible]
[illegible] [illegible] qq.ne [illegible] articulo
secundo [illegible] quem [illegible]
[illegible] [illegible] ex [illegible]
[illegible] amorem. [illegible] ad [illegible]
[illegible] [illegible] qq.ne [illegible]
paragrapho [illegible] articuli [illegible] qq.
ne 6 [illegible] [illegible] paragraphum
[illegible] [illegible] [illegible]
[illegible] [illegible] qq.ne secundae articulo
[illegible] Philippus [illegible] [illegible]
[illegible] [illegible] [illegible]

20

difficult[illegible] ubi [illegible] hanc lineam [illegible] omnis

Q. E[illegible]

322 [illegible] Auditione ex natura [illegible] in [illegible]
[illegible] [illegible] et ex Charitate [illegible] in
[illegible] dispositione primae quaestionis a articulo primo. [illegible] aliud [illegible]
in [illegible] dispositione [illegible] quaestione [illegible] [illegible]
[illegible] quaestione 8a articulo 1o et secundo et [illegible] secunda
quaestione 10 articulo secundo [illegible] in [illegible]
[illegible] in quarta quaestione [illegible] articulo [illegible]
[illegible] quinto [illegible]
[illegible] colligitur ex [illegible] parte quaestione 8 articulo [illegible]
quam etiam magis [illegible] [illegible]
60 [illegible] secundo adquisitione [illegible] secunda quaestione quinta articulo [illegible]
et 3o [illegible] [illegible] hanc eamque [illegible] aestimat [illegible]
[illegible], adque illam et [illegible] [illegible]
[illegible] Iam [illegible] [illegible] in multis [illegible]
[illegible], qui aliquando [illegible] et quamvis aliquas [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible]: neque etiam [illegible] [illegible]
[illegible] eamdem [illegible] [illegible]
secunda [illegible] secundo ubi [illegible]
unum [illegible] [illegible]
[illegible] [illegible]
[illegible] secunda [illegible] secundo [illegible]
[illegible] [illegible]

[illegible] [illegible] [illegible]

323 [illegible] alio [illegible] necessitatur [illegible] ad amandum [illegible]
[illegible] necessitatur ad [illegible] [illegible]

ex vi visionis beatae sit. Dices hic insurgit [illegible] ex dictis
num. 30 et [illegible] sequentibus, unde [illegible] [illegible] [illegible]
[illegible] [illegible] Deus cum omnis [illegible] beati in nullas [illegible]
sub ratione mali et [illegible] necessitat beatus quod [illegible] ad
amandum Deum [illegible] [illegible] ad non odio habendum Deum
consequenter [illegible] quamvis licet a voluntate nostra [illegible] odii
aliquando [illegible] non [illegible] [illegible] sub aliquas
rationem mali: bonum omne, ut bonum spectatum [illegible]
[illegible] et [illegible] odium, ut [illegible] bonitas et omnino contra
[illegible] [illegible] quatenus spectat: bonum enim dicit. Deus [illegible]
[illegible] intra et [illegible] [illegible] extra [illegible] [illegible]
[illegible] [illegible] [illegible] intra et [illegible] [illegible]
[illegible] [illegible]: at Deus [illegible] beati [illegible] [illegible]
beato, ut omnino bonus, tamen [illegible] intra [illegible], quamvis extra
[illegible] [illegible] ad [illegible] beatum: [illegible] [illegible] beati [illegible]
[illegible] Deus [illegible] [illegible] [illegible] beato [illegible]
[illegible] bonum malum: [illegible] [illegible] Deus [illegible] bonis
[illegible] ullas [illegible] rationem mali, [illegible] in statu, in quo [illegible]
odium [illegible]. [illegible] [illegible] dicendis amplius [illegible].

[illegible] [illegible] bonitas [illegible] [illegible] necessitat [illegible] [illegible]
quod [illegible] [illegible] [illegible] amor [illegible] 338
[illegible] [illegible] [illegible] cum quibus [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] Amor [illegible] Deum, ut [illegible] [illegible]
[illegible] [illegible] 22. Deus [illegible] [illegible] [illegible] ex [illegible]
[illegible] [illegible] [illegible] mundi [illegible] [illegible]
[illegible] [illegible] [illegible] amare [illegible] in rebus creatis
[illegible] quomodo [illegible] [illegible] voluntas. [illegible] [illegible]
num. 23. [illegible] voluntas [illegible] amat se, [illegible] bonitatem

hodie ut ad finem atque consumato debebat: quia voluntas creata erat
sub obiecto voluntatis eiusdem divinae bonum nisi in eius amando
libertati est indulgentia.

825 Ratio a priori declaratur

ipsa quidem visio clara Dei, qui est bonum cum nequiat non
creatam voluntatem rapere. quia necessitat creatam voluntatem quia ad tale
bonum amandum ... tale bonitatis ... loquelam. ... quia ...
rationem ... finem bonitatis clare ... quod ... nequiat ... creata
voluntas ad visionem claram ... clare ... summe delectabile
infinitum bonum, quia visio clara Dei ... bonum ...
cum nequeat creata voluntas rapere ...
maior: summa ... infinita bonitas clare ...
habetur infinite trahit, et ... voluntatem ad ... amorem
... nequit non rapere creatam voluntatem: quia
... infinitum bonum tale clare ... nequit ... creata
voluntas ... liquet. ... bonitas clare ...
summe trahit et ... voluntatem ad sui amorem: summa et
infinita bonitas habetur summe et infinite trahit ...
eius voluntatem. ... vero ... voluntas creata ...
... infinite trahit et ... ad sui amorem ...
... bonitatis summae nequit ... bonitas ... summa ...
... fatetur ... creatam voluntatem ...
privando libertate ... ad ... plura dabit
... solvuntur obiectiones

Caput 3

826 Solvuntur obiectiones §.

Articulus 1o

vel beatus apprehendit in scientia divina aliquam rationem boni requisiti ad diligendum [illegible] nimium, et ex consequenti necessario liberum [illegible] ab amore adaequato [illegible] ad illud necessitatus quod ad exercitium. Probatur ans. primo: quia licet in [illegible] libertatis ex parte [illegible] secundum se bonum sumptum, tamen hoc ipsum non [illegible] videtur esse bonum, cum hoc ipso homines privarent maximo bono et felicitate amoris et fruitionis divini summi et in finis [illegible] est et contra [illegible], habentis quae fruitione et suavitate in [illegible] maximo. Secundo quia nequit apprehendere aliquod bonum illud ex libero [illegible] exercitium quod [illegible] vere videtur summum et infinitum bonum [illegible] ad suum amicum unus [illegible] in finite habere et singularis convenit [illegible] Adde quod [illegible] beatus aliquam rationem boni possit [illegible] eas scientia apprehendere, eas, cum sit bonum aliquod finitum et limitatum, obstare non possunt quominus summum et infinitum bonum clare perspectum habeat fortius ad sui amorem: alioquin [illegible] illud summum Deus [illegible] et [illegible], [illegible] quod bonum aliquod creatum impedire [illegible] clare [illegible] verum amorem.

Obiicitur secundo [illegible] in qua videtur quod beatus cessare possit ab amore. [illegible] 1 Ioan. [illegible] Deus simul beat. Hanc [illegible] existimem quod non possit ab amore Dei cessare [illegible] aut aliquid tale. [illegible] quod beati Deum [illegible] utroque [illegible] voluntatis, [illegible] ad summum [illegible] Deus [illegible] a beatitudine [illegible] illud iudicium a [illegible] Deus [illegible] actibus [illegible] 991
[illegible] quod beatus iudicet cessare amandi Deum [illegible] tale iudicium [illegible] falsum [illegible] clare Deum videt [illegible] secundum [illegible] talis [illegible] ex [illegible] contra.

[illegible] At hujus ratio quia [illegible] objecti voluntatis [illegible]
[illegible] quia non est [illegible] dicimus [illegible]
[illegible] eo loco diximus.

Obiicitur 3o

248 [illegible] voluntatis Viatoris et summum [illegible] bonum [illegible]
amor [illegible] regulatus et liber. [illegible] in Patria [illegible]
Dei visione [illegible] et summum et infinitum bonum ad [illegible] amor
[illegible] regulatus erit liberis. Ad [illegible] liberis [illegible]
[illegible] beati [illegible] charitatis [illegible]
erit ut vellint [illegible] diligant [illegible]
[illegible]

Ad [illegible] quemadmodum [illegible]
249 [illegible] Deus in Patria [illegible]
[illegible] charitatis quae in via [illegible] Deum [illegible]
[illegible] voluntas [illegible] quod ad [illegible]
[illegible] dilectio [illegible] in via [illegible]
[illegible] judicium [illegible] regulat [illegible]
[illegible] Dei bonitatem; cognitio vero in Patria clara et intuitiva
[illegible] voluntas [illegible] et ex dictis [illegible]
[illegible] ad [illegible] voluntatem [illegible]
[illegible] habitu charitatis, illo quod [illegible] vult, quando [illegible]
[illegible] judicio [illegible] tamen illo libere [illegible]
[illegible] quando liberis [illegible] voluntas [illegible]
[illegible], et [illegible] ad summam et infinitam [illegible] bonitatem
clare et intuitive visam attingit in Patria. [illegible]
[illegible] quando [illegible] amanda [illegible].

Obiic. 4o

250 Anglicus [illegible] 22a [illegible] divinis
inest libertas voluntatis in quolibet statu, [illegible]
[illegible] status beatitudinis, et [illegible] beati [illegible]
[illegible] quod [illegible]

Saly. gine 10. arti. Summa

[illegible] ... ragere demo quo voluntas [illegible] ... tem ... duplic[illegible] ... quantum ... aut aliud ... ad ... aut ... posita ... Subiungit: Domo voluntas ... obiectum ...

... ad utrumque ... Angelicum ... DSL
... cognitione ... homines ... voluntas ... [illegible]
... clare ... hominis ... aliquo ...
... quam ultimo ... Hic enim aliquis ...
... obiectum ... cogitare ...
beatitudinem ... clare ... videre ...
... beatitudinis ...
omnia quae ... tenet ... Angelicam
... veritatem ...

Obiicitur 5° ex D. Th. Subl. ... DSL
... in ... voluntas ... in ordine ad amorem ...
... habuit ... in ... amorem ...
... amorem ... voluntas ... hanc ... voluntas ... ad ...
amorem ... in ... voluntas ...
... amorem in patria ... charitas ...
... ad amorem ...
in patria ... amoris ... enim ...
... amorem ... aliquis ...
... voluntas ...
... obiectum ... ad ...
... de libero ... in ...
obiecto. ... ad voluntatem ...

et agere adquod mutare approximae jam ad agens, ut induunt [illegible] agunt, ut dicitur [illegible] intentione [illegible], ut [illegible] applicatione, nec approximatione calefactibilis ad calefaciendum [illegible] clarae, et intuitivae. [illegible] visio [illegible] dicitur [illegible] dicitur eamdem melius et magis [illegible] voluntatem [illegible] [illegible] clarae intuitivae [illegible] visio [illegible] [illegible] amoris [illegible] voluntatem magis intendentis illius.

255 [illegible] voluntatis videntis [illegible] nullus novus [illegible] amoris adest [illegible] nullus novus [illegible] [illegible] [illegible] amoris adest [illegible] [illegible] [illegible] [illegible] Deus [illegible] clare intuitive visus [illegible] [illegible] boni albicit et quod [illegible] bonitas clarae et intuitive visae ad [illegible] amorem [illegible] allicit ut quo [illegible] [illegible] [illegible] [illegible] [illegible] in [illegible] intuitiva [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] amorem [illegible] obiecti.

258 [illegible] [illegible] dices [illegible] [illegible] [illegible] [illegible] [illegible] voluntas [illegible] [illegible] [illegible] amorem obiecti [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] amoris [illegible] [illegible] et in finite boni adquae allicitur [illegible] [illegible] amoris [illegible] [illegible] visio [illegible] Deo ad amorem [illegible] [illegible] Deo [illegible] [illegible] obiecti [illegible] [illegible] [illegible].

265 [illegible] [illegible] dices [illegible] [illegible] illius [illegible] [illegible] [illegible] obiecti [illegible] [illegible] ad voluntatem, sicut approximatio [illegible]

agens: attendens tamen quantum ad agens vel causalitatem: ipso autem tempore obiecti vel causalitas, quanto ratione obiecti cuiusvis [illegible] ex applicatione causalitate magis, et applicans obiecti minus tamen [illegible] quam, quod additur [illegible] [illegible] quando in agente [illegible] intrinseca minus quando [illegible] [illegible], quando multo plus [illegible]: hinc omnino [illegible] applicatione atque approximatione obiecti, ut omnis [illegible] [illegible] [illegible] [illegible] [illegible] quando [illegible] quando [illegible] [illegible], [illegible] [illegible] [illegible] [illegible]: de necessitate, [illegible] [illegible] [illegible], et [illegible] [illegible]: de qua [illegible] inter alios [illegible] [illegible] [illegible] [illegible] 30. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] modo [illegible], [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], atque [illegible] ex [illegible] [illegible] [illegible] [illegible] [illegible] non [illegible] amplius [illegible]. [illegible] 12. de impeccabilitate beatorum [illegible] [illegible] catholicas veritates [illegible], ergo dubitandi [illegible].

DISPVT. 12.

de impeccabilitate Beatorum.

Caput 2m.

Catholica veritas statuitur, opponuntur ergo dubitandi.

Voluntatis et multis de bono inter malum [illegible] [illegible] Bichaus [illegible] [illegible] [illegible] 3°. unde [illegible] [illegible] [illegible] dixit [illegible] et negligentes, [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], [illegible] homilia 12 in Lucam, et 22 de [illegible] [illegible] quod illud Iob 4, 18: Ecce qui serviunt ei, non sunt stabiles &c. Q 58

et in Angelis[illegible] [illegible] [illegible] et [illegible] et [illegible] mundi [illegible] [illegible] [illegible] habitabunt [illegible]

351 hactenus. [illegible] Charitas in beatis [illegible] ab [illegible] in [illegible] abs[illegible] [illegible] maculis [illegible] [illegible] charitas [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] beatitudine [illegible] [illegible] secundo [illegible] in beatis [illegible] beatitudine [illegible] in [illegible] [illegible] [illegible] quod [illegible] quid [illegible] [illegible] quod [illegible] [illegible] beatitudinis [illegible] secundo [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] beatitudinis [illegible] divinae [illegible] [illegible] nullus [illegible] [illegible] [illegible] [illegible] ut alias dixi [illegible] beatus [illegible] qui nil mali vult: unde [illegible] [illegible] aliquod mali [illegible] beatis [illegible] divinae. [illegible] omnibus [illegible] locis in quibus [illegible] [illegible] ad illos [illegible] [illegible] 25 [illegible] [illegible] [illegible] Psalmo [illegible] habitabunt [illegible] [illegible] [illegible] ad Hebr. [illegible] [illegible] [illegible] omnibus et sanctimoniam sine qua nemo videbit Deum. [illegible] [illegible] [illegible] [illegible] aliquid [illegible] [illegible] [illegible] [illegible] beatis [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] omne malum [illegible] [illegible] [illegible] [illegible] amicitia divina [illegible] venialis [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] beatitudini repugnant.

358 N. CCVIII. [illegible] illa [illegible] ex libro Job [illegible] Angelis [illegible] [illegible] [illegible] Angeli [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] aliqui [illegible] [illegible] [illegible]

[illegible] solrum in [illegible] [illegible] [illegible] aliq [illegible]
[illegible] in [illegible]. [illegible] in [illegible] [illegible] [illegible] [illegible]
nimirum quantum ex [illegible] natura. [illegible] quae [illegible]
[illegible] [illegible] verbas: [illegible] mundi in [illegible]. [illegible]
[illegible] [illegible] [illegible] a [illegible] [illegible] a qua, cum nil [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible]. Quorquique [illegible] [illegible] [illegible] malibus [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] quomo in [illegible] libro [illegible] [illegible] 59
[illegible], [illegible] [illegible] [illegible] mundi in [illegible].

[illegible]

[illegible] an [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] 359
in assignandas causas [illegible] [illegible] [illegible] [illegible] [illegible]
explando unde [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] a [illegible] [illegible] ut [illegible] [illegible] [illegible], [illegible] [illegible] [illegible] [illegible]
[illegible] aliquas extrinsecas nimirum extrinsecas [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible], [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] ex extra [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] nunquam [illegible]. [illegible]
[illegible] [illegible] [illegible] [illegible] ad amandum. [illegible] [illegible]
nunquam [illegible] [illegible] amare [illegible] [illegible] in [illegible] [illegible]
[illegible] q[illegible] [illegible], [illegible] [illegible] [illegible]. [illegible] q[illegible] [illegible] [illegible] 20 [illegible]
[illegible] [illegible] q[illegible] 6a. [illegible] in [illegible] [illegible] q[illegible] 6a
[illegible] [illegible] [illegible] q[illegible] [illegible]. [illegible] in [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] q[illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
q[illegible] [illegible] [illegible] [illegible] [illegible]. [illegible] omnes [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] beatitudine [illegible] [illegible] [illegible]
[illegible].

Data [illegible] [illegible] [illegible] naturas [illegible] 360
[illegible] [illegible] [illegible], quibus [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] q[illegible] [illegible] [illegible], [illegible] [illegible] q[illegible]
[illegible] [illegible] libro [illegible] [illegible] [illegible] [illegible], [illegible] libro [illegible]
[illegible] [illegible] q[illegible] [illegible] [illegible] [illegible] q[illegible] [illegible] [illegible]

qualitas quae in brevi, eamque sequentes. De Carpadius; et sibi brevi satis, Quarandus in secundo dysp. 1a 3a quaestione tertia et Martino 2a 3a quaestione 82 articulo 2 quaestione 3a quaestione 4a et Richardus in secundo dysputatione 3a articulo 3o quaestione 3a Navarro Valentia; Suarez, omnes quae libros examinuus. De 1o quaere 1o de beatitudine sciendo Basquez dysp. quaere 1a 8. utramque exigit secundo Granado tractatu 3o de beatitudine dysp. quaere 1a Sciendo Thomas primo dysp. quaere 8 3a sciendo quinta ubique quae nunc brevis.

Exhiberi aequaliter auribus quidem aestimant breviter reddi imperialis principium; et tamen item sufficiam mediate ad medio amore, quem infuit vivo itaque necessitat ad amandum et amor ad quaerendum, Thomas virus extra radix huius impeccabilitatis. Itaque Carpodius in dysputatione 3a quaestione 3o Suarez 2a sibi in 3o dysputatione 3o quaestione 3a articulo 3o Suarez 3o quae fuit de Victoria, ut supra sicut Medina scribit secundo quaestione 2a articulo 2o, quam ipse de dicto inter dyspu. intendis delinquere ut laxitas examinus. De eorum similes nihil quas potest alios ex dictis aequis, vere actuali amore imperii non impeccabilitatis, itaque adeo ut Deus, aliquid dyp. oculo ablato, jus quod velit. Diversis ad eius amorem manifeste. Vicune in eo satisfecit ordinavit divinitatis amore quaerens. alii vero sumunt, brevitas et vicinitas viribus radicatis, immediate, id est gratiis et omnibus impeccabilis videlicet Caietanus, Ferrariensis examinus. De Basquez Gregorius, obviendo salva, Granado Thomas Statibus breviter sic et quibus communi in aequis. Gregorius eisdem locis in aeternum stabilis. Ab.

Christi Amen.

Sententia nostra statuitur. Aristotelem

solamus saeva [illegible] eam defendendi. **Semper** nobis 362
[illegible] Deus est. beatus carere vitiorum reddit [illegible] nobis
[illegible] peccato odii Dei. [illegible] colligit [illegible] ante [illegible]
beatus enim ex [illegible] vitiorum reddit omnino necessitatis [illegible]
quod ad [illegible] quam quod ad [illegible] ad amandum Deum [illegible] omni
[illegible] haec nequit liberum [illegible] ad peccatum odii Dei. [illegible]
vitiorum reddit omnino impeccabilis peccato odii Dei. [illegible]
utraque [illegible]. argumentum denique quod ad [illegible] quam [illegible]
[illegible] [illegible] [illegible] [illegible] num. 349, [illegible]
ad [illegible] num. 350.

Ex hujus [illegible] 363
[illegible] quod [illegible] [illegible] beati [illegible] ad [illegible]
[illegible] quae [illegible] [illegible] impedient, adeo videntes Deum clare
[illegible] non [illegible] illud odio habere; [illegible] abyssus [illegible]
[illegible] necessitat ad [illegible] odii Dei [illegible] amare. [illegible]
[illegible] impedito [illegible] amare [illegible] in eo [illegible]
[illegible] summum bonum [illegible] summum bonum. [illegible] summum bonum
[illegible] clare [illegible] [illegible] summum bonum, nequit odio [illegible]
[illegible] voluntas [illegible] impedito [illegible] amare videntes
Deum non [illegible] Deum odio [illegible] ad quae adeo [illegible]
[illegible] necessitas ad [illegible] Dei.

[illegible] 364
[illegible] radicalis [illegible] reddit impeccabilis [illegible]
[illegible] quodlibet peccatum [illegible] grave quam leve. [illegible]
[illegible] Dei [illegible] ex [illegible] [illegible]
[illegible] liberum ad quodlibet peccatum; [illegible] radicalis [illegible]
[illegible] liberum ad quodlibet peccatum [illegible] beatus [illegible]
radicalis [illegible] reddit impeccabilis [illegible]
[illegible] peccato [illegible] utraque [illegible] [illegible] ex [illegible]
[illegible] libero [illegible] [illegible] cap. 20 beatum
impeccabilem [illegible] peccatis [illegible] abundantia
charitatis Dei, quam [illegible] [illegible]
[illegible] radix omnium [illegible]
[illegible] [illegible] [illegible]

Assyrae dilio xirdy quy supra hiec hemy, id longe supraquam se hemy. Augurae qua ingenmy erit expaulo fit att. illarum cherentimae Sanctae charitatis, quo omnes mixtus hirum libidines abravavi adque Summi. deinde libro 12 de genesi ad litteram capite 36 inquit: sancti Angeli illa inmutabili veritatis ... Dei sicunt, et visione adque amore Dei sperantur omnibus Adeo et iudicant Hominibus, et inde diiungant ut a quibus et circa diiungant quidquid agunt. et libro 22 Civitatis Dei capite 30 inter alia habetur: ubi erit bonum adest hi amore immutabiles et sfatulo ... mali cavendi timor securus ... Psalmus quiet libro 13 Civitatis capite Augustino alibi.

365 Adde Hugo in libro 5 miraculis capite 3 aiens: Angelicam naturam inconstantes mutabilis est, que mutabilis vincit gratia Dei, quibus ... obviatis amorum colligat. et Anglicus Vaceno, qui libro 3 Sententiarum capite 2 ... inquit: quandiu voluntas in ... ultimum ... ... et ratione Dei dicat, ... amorum ... voluntas ... mansiis, ideoque beatus voluntatis ... ... cui ... ... capite 20 ... ... solum ...: ... ... quam ... hic ... spiritus ... ... Antiquus ... ... beatus impeccabilitas ab intra ... amorum beati ... ... indique ... ...

366 ... ... beatum ... ... visionem ... ... impeccabilis, ... quod ... libertas ... ... quam ... ... beati ... ... voluntas ... veritatem ... ... capite ... beatus ... impeccabilis ... ...

ad malum) restituit timorem eius Contemplacionem uitalem Ordinaria. Contemplacionem
Diuinam uel aliud libri quam uerum clarum quamque Deus: restituit Anselmus
quilibet eius Deo causa beatitudinis capitulo 6° xxiiij reddit libro quo Angelicum
ut in bono sunt Confirmati. hij uerbis quos post [illegible] dicunt ipsi
ubi sunt adepti quidquid quod constituant uelle, nec tamen uellent quod plus uelle
potuerint, Apostolus hoc operari negauerat. Alia plurima ... fuit
ab quis intantum secundum dicit Judicare 18 capitulo secundo.

Vchas[i] 967
arum desuntas ex extremo. Ordo Status Alius ipsa enim uelle
uoluntatis. Constitutus in eo statu, ut sit deductus ad amicum
tuendum Deum; uoluntatis constitutus in eo statu ut sit deductus
ad fugiendum omne id quod Deo displicet, quem quamquam se fugam
tuebis amor includit omnes qualitates diuersis motibus mouet. Contrarie
... quod eadem dictio extenditur ad utrumque: sicut eadem dictio
inclinatio, qua est in finem extendit se ad media tali finem obti-
nenda conseruando natura. Aquamuis hoc dictio, non exuit in aug-
mentis ob de statu. Quamuis Deus manet semper in aucto ...
quae tamen ... quod uoluntas habere exhibet in numero cum amore repugna
ntiam ... inclinatione peccatum. Voluntas enim neque ...
... Creaturae inclinationis dictionis: quid quod omnino repugnat
amori Dei, repugnat etiam dictioni ad amicum Deum ut eius
illius sinat stare non possunt.

Huius, et aliarum rerum 968
quibus tanta ... (Sanctus alii parit unimas ad ...
... reddit ..., per ex ... extremo dicit nomine 10 et beatitudinem
... nunc, D. ... tamquam summarum ...
num. ... illis ... intantas exclamatione, et ipso ...
... aut quae uoluntatem, ut intellectus cum bonum. omnibus omni
... nec ... uel quae ... amandi quod ab illo fauat ...
Deus auget quod quae ... Confirme et ...
quemque non ... Anselmus ... 966 ...
Angeli beati ... uidentur ... uelle ...
id quod sunt adepti. 969

Secundum ... ...

ius quae dicitur tanta efficacia ad se trahere ita[illegible] nimarum et animos eius ut ex vi illius nunquam deinde possit ad aliquid tendendum quod non sit prorsus absque regulatae eius summae bonitati con[illegible] et illud ei contrarium, nec ne adversum. Dixit Aquinas cum de ipsis illud Psalmi 35: inebriabuntur ab ubertate domus tuae. Cum ergo ita pue[illegible] ad illas in fabulis verbo pervenit quod admodum humanas nimis et est p[illegible] Psalmae: ad quae illos ab ubertate domus tuae inebriatur in [illegible] quem omnibus quae amat, ipsum Deum respicit et professus est quidquid amandum est eius divinae bonitati, ut illud tantum amet quod ei illi contrarium, [illegible] instructus [illegible] per hunc quae adversus habitus dictus [illegible] in nullo nunquam dirigi unam tamen aut aliam [illegible] habere [illegible] diligendas omnes.

830 [illegible]

[illegible] ex [illegible] et Gabriele [illegible] citatis: [illegible] [illegible] ablatas et in alia [illegible] [illegible] Deum esse [illegible] fore absque [illegible] [illegible] ad [illegible]andum magni quae [illegible] causalitatis efficienter. [illegible] [illegible] Deum [illegible] [illegible] illum [illegible] aliqua ratione mali [illegible] [illegible] ablatas [illegible] alias [illegible] [illegible] et beatus [illegible] videt [illegible] [illegible] beatus [illegible] ex vi [illegible] redderet omnino impeccabilis [illegible] [illegible] eximio [illegible] [illegible] beatitudine [illegible] [illegible] [illegible] veritas enim beati [illegible] [illegible] voluntas [illegible] [illegible] quae [illegible] [illegible] potest [illegible] voluntas [illegible] [illegible] aliquem similem [illegible] videt [illegible] illius [illegible] [illegible] et Deum tali [illegible] dignus [illegible] summa bonitate [illegible] videat [illegible] beatus [illegible] ab ea [illegible] [illegible] nequeat aliquis voluntatis regulam [illegible] [illegible] necessitari ad eius amorem [illegible] efficacia illius [illegible] [illegible] clare et intuitive [illegible] [illegible] [illegible] quae [illegible] [illegible] commodi.

831 [illegible]

[illegible] difficultas [illegible] videt [illegible] omnino [illegible] [illegible] quod voluntas videntis Deum [illegible] velle debeat [illegible] ordine [illegible] [illegible] tamen [illegible] [illegible] et hanc beatitudinem [illegible]

apponat et aliunde a libera scilicet quae amore nisi quod illas
respicit ad exequendum aut contrarias earum quod non obstante vicissime facere
et omnibus aut eo tempore quo [illegible] et adque adeo [illegible]
id repetit ex eodem eximio Doctore disputatione 10 sectione 2a num [illegible]
aliquid et voluntatis omnibus [illegible] aptamentum Dei vicissim in libera
[illegible] Deo [illegible] omnibus [illegible]
[illegible] omnium quod [illegible] essendi [illegible] beatitudinis [illegible]
ex libera bonitate [illegible] necessitari volens ad id volens
[illegible] quod iudicatus [illegible] volens sub bonitatem. de quas
de perpetuitate beatitudinis [illegible] permittunt aliquas inde
[illegible]

Disputatio 15

De perpetuitate beatitudinis [illegible]

Caput 1

Permittunt aliquas et quae dicendas [illegible]

852 [illegible] multis [illegible] perpetuitas beatitudinis argumentis [illegible]
beatitudinis felicitas [illegible] tribuit [illegible]
libro de [illegible] et libro [illegible] de capite [illegible]
[illegible] quia addit [illegible]
[illegible] et [illegible]
[illegible] ad [illegible] Alexandrinus [illegible]
[illegible] Alexandrinus [illegible]
[illegible] Sancti
[illegible] libro 10 [illegible] capite [illegible] et sequentibus
et libro [illegible] capite 30.

853 [illegible] Catholica [illegible]
[illegible] beatitudinis [illegible]
[illegible] veritas [illegible]

in Symbolo nos expectare vitam aeternam. Aspicitur frequenter
in Sacris litteris, ut Psalmo 36. 18 et haereditas eorum
in aeternum erit. Sapientiae 5o 16 justi autem in perpetuum vivent, et apud
Dominum est merces eorum. Matthaei 25. 46 et ibunt hi in
supplicium aeternum: justi autem in vitam aeternam. Secundae ad Corinthios
quarto 17 id enim quod in praesenti est momentaneum et leve tri-
bulationis nostrae, supra modum in sublimitate aeternum gloriae pondus operatur
in nobis. ad Galatas 6. 8 qui autem seminat in spiritu, de spi-
ritu metet vitam aeternam. ad Tim. 2o 10 [illegible] salutem [illegible]
quae est in Christo Jesu cum gloria [illegible]. 1 Joannis 2o 25
Et haec est repromissio, quam ipse pollicitus est nobis, vitam aeternam. Et a-
libi saepissime.

959 Solum porro quis [illegible] dicere [illegible]
haec testimonia non convincere, quia non nunquam in Sacris litteris
aeternum dicitur quod per multa saecula durat, et [illegible]
tempore non careat fine. Respondetur id in praesenti locum non habere, id
in praesenti aeternum sumi pro eo quod et in tempore [illegible]
duratque absque fine. Haec autem veritas, tum ex ingenio et [illegible]
Patrum et Sanctorum omnium definita, quae est haec veritas
in Concilio [illegible] generali in epistola Sophronii quae est [illegible]
[illegible] et approbata fuit in actione 13, et in Concilio [illegible]
Lateranensi sub Innocentio 3o. Et res sit adeo certa ut [illegible]
[illegible] et fide catholica, tum etiam ex perspectiva [illegible]
[illegible] saepissime [illegible] momento [illegible]
Dei [illegible]. Et quia alii etiam in locis sacris [illegible]
contemplatione, ut Apocalypsis 3o 12 qui vicerit faciam illum
columnam in templo Dei mei, et foras non egredietur amplius.
1a ad Thessalonicenses 4o 16, Et sic semper cum Domino erimus.
Et 1a Petri 1o 4 qualis dicitur haereditas illa
incorruptibilis, incontaminata, et immarcescibilis. Et cap. 5o
versu 4 dicitur: cum apparuerit princeps pastorum percipietis

inmanibus [illegible] aliam plurimam [illegible]. [illegible] alligatae, qui [illegible] [illegible] putant.

Committendi [illegible] in omnium beatitudinis [illegible] ii eodem modo [illegible] [illegible] in illo statu [illegible] [illegible] una scilicet [illegible], [illegible] [illegible] in causa omnis mali [illegible] [illegible] [illegible] secundas nihil aliud [illegible] [illegible] no durabit eodem modo, et absque ulla mutatione [illegible] [illegible] in suo genere [illegible], omnino [illegible] quidquid [illegible] [illegible] in quo [illegible] nullus unquam erit [illegible] [illegible] multos [illegible] [illegible] 255

At vero fac illas [illegible] videlicet duplicibus [illegible] unanimiter [illegible] [illegible] secundi [illegible] [illegible] habuerit [illegible] in duo [illegible] [illegible] lumine [illegible] [illegible] in his etiam magnum [illegible] illius status [illegible] [illegible] [illegible] beatitudine [illegible] [illegible] [illegible] quae [illegible] in aucto [illegible] ad [illegible] [illegible] quod [illegible] in tempore [illegible] multo magis [illegible] in duobus annis [illegible]. 256

Conditionis [illegible] [illegible] quae videlicet [illegible] secundo [illegible] in [illegible] [illegible] sunt [illegible] ad [illegible] beatitudines: [illegible] in quibus [illegible] beatis [illegible] [illegible] [illegible] in [illegible] [illegible] [illegible] [illegible] ut [illegible] [illegible] beatus [illegible] ad [illegible] [illegible] [illegible] [illegible] paradisi [illegible] [illegible] [illegible] [illegible] ad deum [illegible] [illegible] beat. [illegible] paradisi 257

Stay

pati ubi placuerit. Semper enim [illegible] illum pura prima aqua, quae proinde [illegible] est, [illegible] quod ad [illegible] quandoque virtutibus cum [illegible]: nam ab unius ut [illegible] non transibit ad capitaneum alterius [illegible].

728 938 Nullus vero pro [illegible] albus. Secundus autem [illegible] omnem [illegible] virtutibus [illegible] albus. [illegible] manentibus [illegible] mutatione per [illegible] fiat [illegible] illius [illegible]. Matth. 18. [illegible] foramen [illegible] illud [illegible] pandens [illegible] nemo [illegible] [illegible] ut [illegible], dominus, ut [illegible] virtutibus disputatione 13 [illegible] Summae Secundae.

729 939 [illegible] primus [illegible] [illegible] [illegible] [illegible] [illegible] beatitudinis [illegible] [illegible] [illegible] illius [illegible] beatitudinis [illegible] [illegible] beatitudinis.

1180 Nec [illegible] [illegible] beatitudinis [illegible] [illegible] [illegible] Montesinos in 1a Secundae disputatione [illegible] Granado tractatu 3o disputatione 3a Summae [illegible] [illegible] aliquis sequuntur [illegible] Anglicus [illegible] Conventione [illegible] [illegible] disputatione 12 de beatitudine [illegible] Basquez in 1a Secundae disputatione [illegible] [illegible] Secundas [illegible] tractatu [illegible] libro 3o [illegible] Summae [illegible]
[illegible]

capit. 9. Alij quando [illegible] loco [illegible] [illegible] dicit [illegible]
[illegible] [illegible] [illegible] D. Thomas [illegible] loco [illegible] [illegible] [illegible] similes
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] capit.
[illegible] [illegible] [illegible] 3° [illegible] [illegible] [illegible] [illegible] quae [illegible]
[illegible] [illegible]. [illegible] [illegible] [illegible] [illegible] [illegible] loquendi [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] beato [illegible] [illegible] beati-
tudinis nomen [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] requiratur, ut beatitudinis nomen [illegible] etiam [illegible] aliquando
finiendo [illegible]. [illegible] [illegible] [illegible] [illegible] dicitur.

281 Cum auctoribus
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
beatitudinis. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
beatitudine [illegible] [illegible] [illegible], omnes [illegible], [illegible] [illegible]
[illegible] [illegible], requirunt [illegible] [illegible] [illegible] ad [illegible] [illegible] bea-
titudinis nomen [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible], [illegible] [illegible] [illegible]
[illegible] [illegible] beato [illegible] [illegible] [illegible] beatitudinis
nomen [illegible].

282 Ad quae [illegible] [illegible] [illegible] libro [illegible]
[illegible] capit. [illegible] [illegible] [illegible]. [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible]: [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible]. Omne [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] capit. 9 et [illegible] libro 10. capit. 3° [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] ad beatitudinis [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] libro [illegible] [illegible] [illegible] [illegible]
[illegible]: [illegible] [illegible] beato [illegible], [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] 10 [illegible] [illegible] [illegible] aut [illegible]
[illegible] ad [illegible] [illegible] [illegible] beatitudinis [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible].

Authoris

283 ex Augustino unius eadem ora ubicumque de hac mat. loquitur
libro 13 de Trinitate cap. 8° Quae cum ita sint, profecto fit ut dicat
beatitudinem in corporalibus durare [illegible]. idque inde colligitur, quod quia beati
esse volunt, hinc ipso volunt immortales esse, cum ergo inquit beati esse omnes
homines volunt, si vere volunt, [illegible] profecto et immortales volunt
aliter enim beati esse non possent. id [illegible] [illegible] [illegible] consequitur. Anabla
inde id quod dixeras haeream, nam aut vita beata dicitur nolle
eius, aut velint, aut neutrum - indolens, quomodo beatae vitae est quae
ita est involunta ulterius in aeternitate: et quanto [illegible] addit [illegible]
[illegible] vitae et beatae et nollens dicuntur quod ablatum nollens [illegible]
sit: an hoc quanto magis nollens dicuntur tanto [illegible] faciet qui
nolenti [illegible] est miseram faceret. Capit. si quis velint dicun
[illegible] quomodo beata erat quam paulo volunt quae habeat, [illegible]
neque [illegible] [illegible], [illegible] hominis [illegible] [illegible] que parat ad
[illegible] beatae vitae, quia talis est ut quomodo beatus fiat, amare
[illegible] [illegible]. quomodo ea [illegible] beata vita, quam non amat beatus
aut quomodo amatur quod [illegible] [illegible] an [illegible] [illegible] [illegible] aut [illegible]
Unde tandem [illegible] [illegible] ita volunt, nullo modo [illegible] [illegible]
vitae vivant beatam [illegible] sempiternam, quod clarius. [illegible]
[illegible] Augustinus libro 11 de Civitate Dei cap. 11 et 13 et libro
12 cap. 20, et libro 10 de moribus Ecclesiae cap. 30.

Beatitudo

284 eadem [illegible] qua [illegible] et Angelus. Quibus [illegible] [illegible]
[illegible] beatus erunt ut talis [illegible] [illegible] [illegible] [illegible] [illegible], [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible], [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] beati [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ad quae [illegible]
[illegible] [illegible] beatitudinis [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] beatitudinis. [illegible] [illegible] [illegible] [illegible]
[illegible] beatitudinis [illegible] ut [illegible] [illegible] [illegible] aut [illegible]
[illegible], [illegible] omne [illegible] [illegible] [illegible] [illegible] [illegible]

aeris [illegible] quod omnes [illegible] delectat, ut ad hos omnia [illegible] accepte
[illegible] maiori [illegible] ... nam quas illas [illegible] [illegible] Se:
aliquando [illegible] sumenda neque [illegible] in bono [illegible]
[illegible] laudavas neque excludendas [illegible] divas amicii [illegible]
[illegible] illud aliquando amittendi.

Et hinc oritur alia ratio 285
qua dicemus [illegible] ex eodem Angelico Doctore [illegible] quae illa
[illegible] ad tamen. ibi Sanctus Doctor beatus [illegible] [illegible]
quasi [illegible] [illegible] dicunt [illegible] explicat. alio modo [illegible]
[illegible] [illegible] [illegible] quod [illegible] in sequenti [illegible] [illegible] qui
[illegible] attingitur aliquando quando iam [illegible] [illegible] [illegible]
eo [illegible] ut [illegible] Dei [illegible] [illegible] [illegible] illud
[illegible] [illegible] sicut [illegible] nec dimittes, A[illegible] inquit [illegible]
de [illegible] (nam illud ad Philippenses 3. v. 12 sequor autem
si quomodo [illegible]. [illegible] [illegible] ad [illegible] [illegible]
[illegible] [illegible]) Alio modo [illegible] [illegible] de [illegible] [illegible]
[illegible], quod [illegible] [illegible] [illegible] fidei [illegible] [illegible] charitati.
quibus [illegible] ait beatus [illegible] videndo [illegible] [illegible]
[illegible] [illegible] [illegible] explicata) quia videndo [illegible]
[illegible] in [illegible] [illegible] semper eum videre.

Et [illegible] ultimis 286
[illegible] [illegible] [illegible] [illegible] exitum [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] Angelicus Doctor [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] est [illegible] atque quod [illegible] [illegible] beatitudo
[illegible] [illegible] in [illegible] [illegible] [illegible] [illegible]
[illegible] quibus [illegible] [illegible] [illegible] illis [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] illis
[illegible] [illegible] [illegible] [illegible] quaeris [illegible] [illegible]
[illegible] [illegible] [illegible] quod [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]) [illegible] hinc [illegible] [illegible] [illegible]

illy videret, nuncupabuntur dici simpliciter beati, donec vicissim haberent proprio durationis. Et ita ij qui fuere verbis tantum nominatur eo loci. Resp. Ex iam dictis.

987 Dico ij ex aliquando citato num. 980 probatur in beatitudine consistit in quatuor actione, scilicet fruitione summi boni, non autem consistit non sine bonis operationibus precedentibus et sequentibus; illud quod tantum quoad tempus precedit, et quae tantum ad tempus futurae: quando quidem manus est per se illius illud precedere eo quo tum consistens.

988 Denique hominis alij qui possunt assequi in ordinata operationa adque explenti ne quare videat eo suo num. 980. Item Ex iis, quae ad tempus carent visione beata non possunt esse illi Angeli non sunt dici miseri utpote habentes gaudium. Et illi qui ad tempus caret, et tamen visione privari nequit dici simpliciter beatus.

989 Dicitur 2 Dico. Qui beatificari hodie cessat, eo quo modo afficiuntur hoc illi adque eo modo praecedunt a bello hodie, etiam si est aliquando praeteritas; et ita casus est fruendae beatificarit illi hodie, quod dico vices illius in duobus diebus etc., quod sit an per se durationem. Eo casu ex eo tempore fruat eo actu videndi bona: videns enim Deum, quid ipsa semel quod hodie habet, simpliciter hodie beatus enim est, quod non habet est idem quod hodie habet, habet hodie eodem modo etiam fruenda est cum visio: et hic etiam casu fruenda est hoc beatificarit hodie, non denominant illi hodie simpliciter beatum.

990 Dicitur Dico 3. Dico. Qui beatificari hodie, dum eodem modo quo afficiuntur hoc illi adque eodem modo praecedunt a bello hodie, et tamen etiam si sit aliquando fruenda credit: ut illi Dei beatificari hodie eadem est Ms. Videtur minus habet.

nat. ang

Attaque cum. eadem quae dicta sunt in cap. primi ... canda est unum et eaque ... phicum eadem est eadem quemodo ... hodie ... sit tamen durativa non est aliquando ... minalit tamen diversa ... quemodo ... hujus duabus causis: unio ... duratura ... extradino mirarire ... evadit quam minalit hodie bonus longe ... quae existimavit ... adquirendum aliter amabile ... finienda est. unde fit ut quando in ... durativa ... beado: cum ... non est ... aliquando finiendas ... eximus ... citatus ... quinto. alia ... nominis ... magnam ... ponunt ... nos quinque dividi ... cap. 3 ... dispensationis ... clausula.

Caput 3

Dispensationis ... clausula

Ad Clausulas huius ... quae ... alia ... finiendas ... dispensationum ... ad beatitudinem ... coincidit ... quae ... ultimae ... dispositionis ... beatitudinis ... 301

... nando ... ponunt ... multis aliis ... eximus ... dispensationem ... Sre ... dicere. 302

...

beatis de facto clare cognoscere ipsi beatitudinis. Sic ejus ita docet
Augustinus in Enchiridio cap. 28 dicens: Placuit itaque universitatis
creatori atque moderatori Deo, ut quoniam non tota multitudo
Angelorum Deum deserendo perierat, ea quae perierat in perpetua
perditione remaneret, quae autem cum Deo illa deserente perstiterat, de sua
certissime cognita semper futura felicitate gauderent. Et libro
11. de Civit. Dei cap. 13. Angelis inquit Sanctis in sublimibus coeli sedibus aeternam incommutabilemque, et veram felicitatem
securam ... nemo ambigat. Et S. Cyprianus libro de
mortalitate appellans ait: Magnum illic nos charorum numerus expectat,
parentum, fratrum, filiorum frequens nos et copiosa turba
desiderat, iam de sua immortalitate secura, et adhuc de nostra
sollicita. Pluribus aliis verbis ego respondeo.

993 Quaeritur ex ... 4 ... memini ... S. ... doctores ...
beati intuitive videre in Patria quae in via fide ... credidimus,
ideo locus ... Apostolus ... ad Corinth. 13. 12 videmus nunc per speculum in aenigmate,
tunc autem facie ad faciem: nunc cognosco ex parte, tunc autem cognoscam
sicut et cognitus sum. Videtur ... ut quae nunc obscure credimus tunc clare videamus. Et
Augustinus libro 22 de Civit. Dei cap. 29 explanans illud Isaiae
66. 14 videbitis, et gaudebit cor vestrum: habet: neque
expressit quid videbimus, id quid nisi Deum, ut ... omnia
quae nunc non videmus credentes. Et libro de diligendo Deo cap.
18 quod autem inquit hic crediderunt, ibi videbunt.

992

Idq

Quandoque Christus venit ex illis Argumentum ex divinitate Christi 304
nos vero omnes revelata facie gloriam Domini speculantes
in eandem imaginem transformamur a claritate in claritatem quibus ver-
bis significat viatores a lumine fidei ad lumen claritatis visionis cum quo ma-
nifeste credunt in terris secundum Ambrosium Anselmi ad quem et Augusti-
nus adiungitur ex praecedente nec non Augustinus epistola 112 capitulo 4 di-
centes a claritate fidei in claritatem aeternitatis: claritas plura da-
bit hic quaerendo homo Christi Bonav. distinctio 20 quaestione 3 quae-
stione 4 qui beatitudinis et credunt Viatores fidei et cuius vi-
tam Christi vident in patria.

Constat Christum ex alia Communi 305
Theologorum omnium doctrina cum Angelico Doctore 3a parte quaestione 10 articulo 10
Scholastici dicentes beatos quicumque ad se [illegible] quae in verbo
stans essent, intuitive videre: Sumitur quae ex Christo Sacrae
Scripturae, in duas fidei loco dicente beatos plenius cum omni veritate
divinitate sapientia quidquid cum inest illumina: et quia
ex eo satis Christus videtur ut clare beatis manifestetur
ad singulos peculiari quadam ratione spectant, ut de quo gloria
valde [illegible] de se fortius status ipsorum beatitudinis
aut magis ad beatos ad eos quae status spectant eius ipsorum beatitudi-
nis [illegible] [illegible] et [illegible] hic respectu.

Christum vident in se 306
[illegible] [illegible] an [illegible] [illegible] [illegible] Christus expectat
ad Christum sive ad eos beatitudinis negantur quicumque qui negant ipsorum
visionis [illegible] ad beatitudinem eos spectare negant Christum ex aliis
ex eis Christi distinctio 22 de beatitudine [illegible] [illegible]
Bajeus in illa secunda distinctio 22 capitulo 3 Cardinalis [illegible]
visionis distinctio 12a Christi [illegible] [illegible] quaestione 12 articulo [illegible]
[illegible] [illegible] [illegible] capitulo [illegible] [illegible] [illegible] 3 [illegible]
[illegible].

Quod assistit [illegible] libro 3o [illegible] 307

cap. 9 num. 160 et 161 Aragon disputane 3 8a
sect. quinta Aminus homo d. dispuane 2c Scone 9 Sparva
9gne 3a A. aibus humanis ante 9 et alii, qui dicat animit.
L Alii quando homo lo et Arauxo disputane 2 anim. 2 8. Segaby
ut ait Anglicus lib. libro 3o Dhia gentes cap. 68o. et Suisedz lib.
9gne 18 arte 3o ubi ait: reguit et adhuc beatitudo ut aliquis cum
sit Ahuz beatitudini. perfectibile: aliquin voluntas non quietabitur.

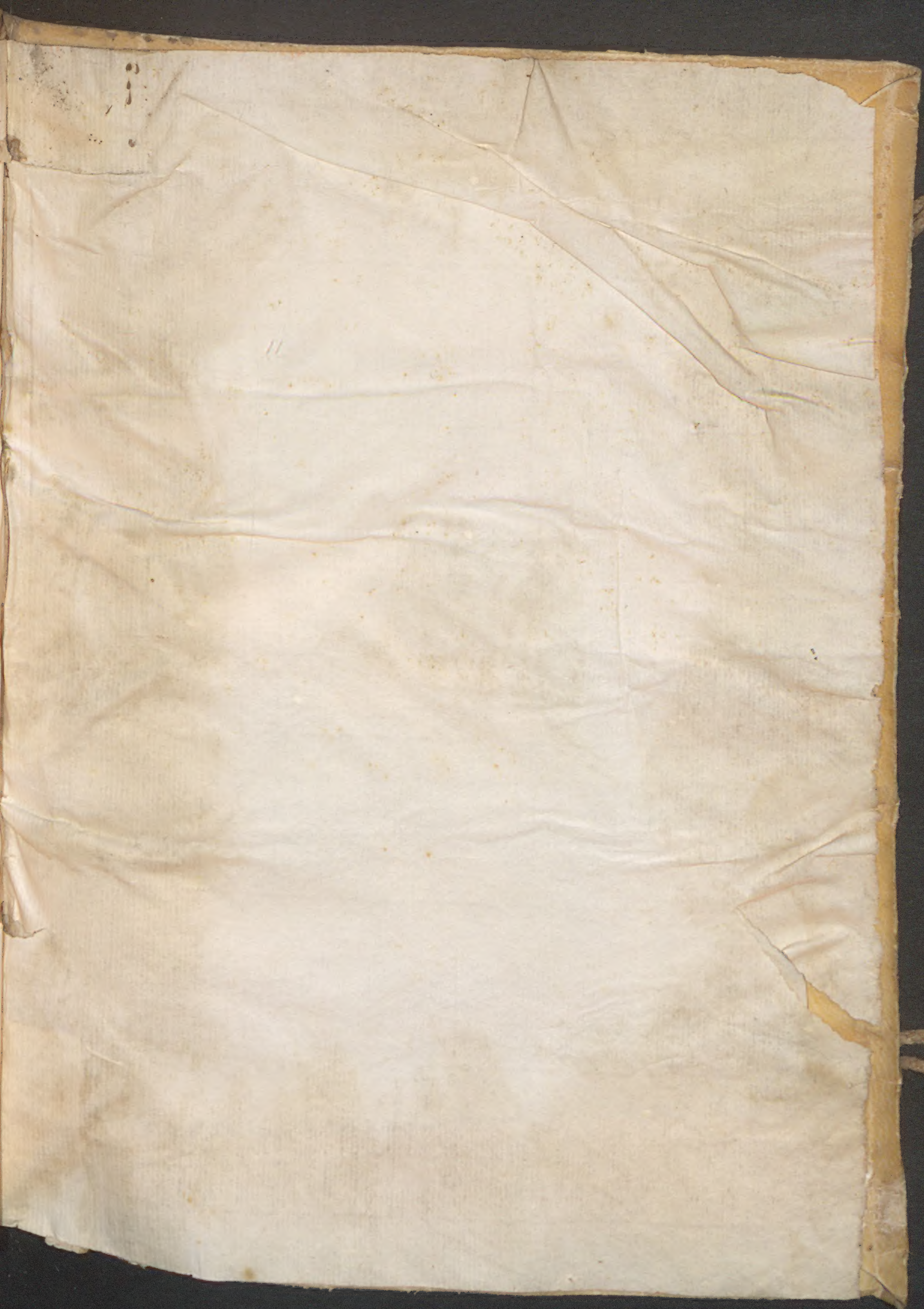
208 haec ratione duae rationes debiles aut. perfectibilis visionis Est. quiat.
quia media sui cognitione eaque omnino certa satiare nequit perf.
ibi beati. cumque scientis et quibus reddere omni perfectibilis anxietatis timet
quae tanquam bonum amittendi dilapsibilis: atque sic putat ad beatitudinis
Ohyzicomma proximalis at videlicet in ipsa certitudinale perfectiorem.
ipsius, de facto quae qualis perfectae, nullus sui irrimentis beati
inelis nullis anxietas, nullis inquietudinis, nullus maioris perf.
tendo ni forte B. minutus, aliquando imperfectius se in ipsa
beatitudinis. Ore Cognito omnis certae includit aliquem. d.
tute. hic loquendo.

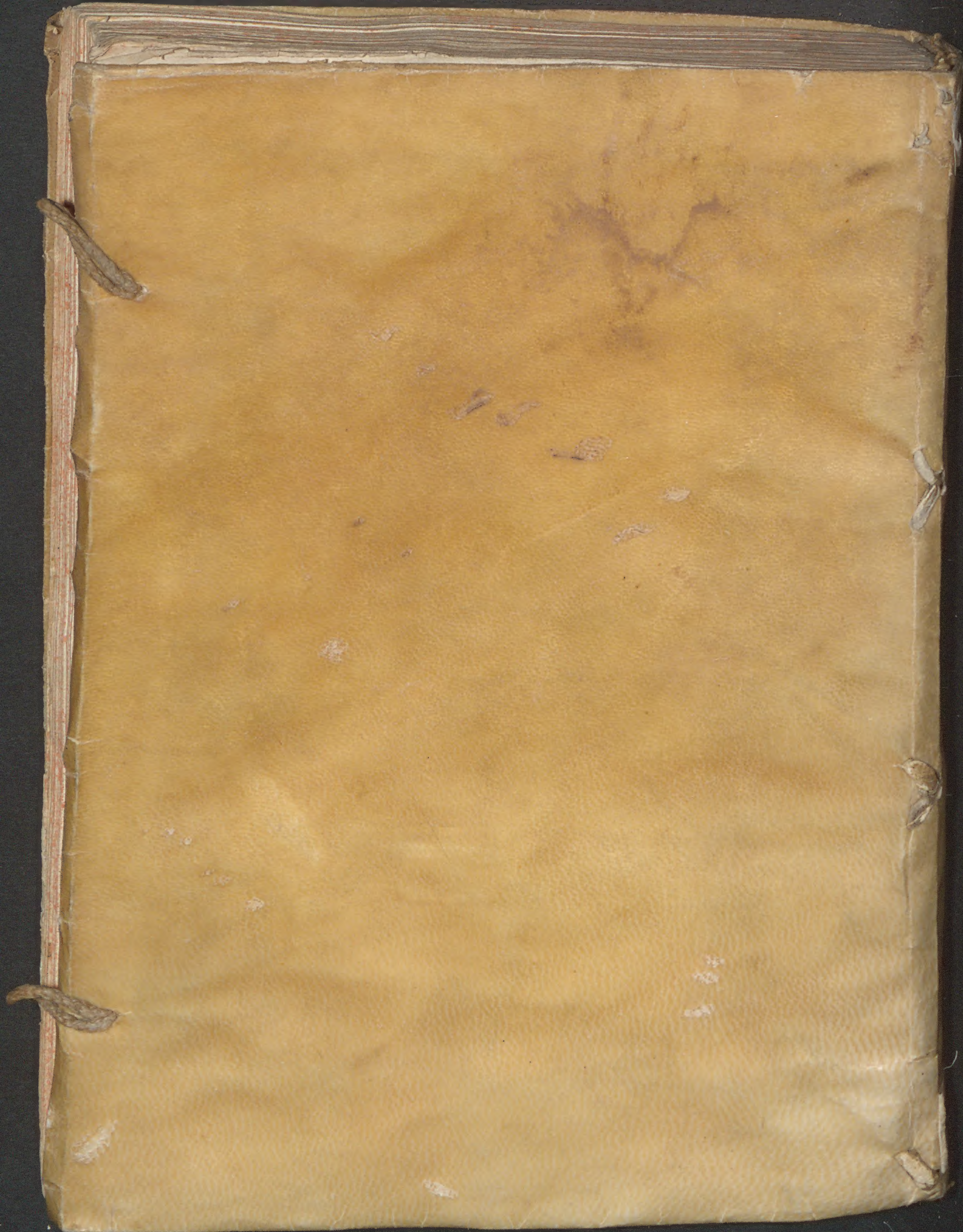
Et ex famosis Auctor. etiam
209 id solus forte vidit, quod quamvis fecit, anima non natura id
ultra defatir et nominis cognitionis perfectibilis cum qualit.
debitis beatitudinem et mox perfectis exigeres ad naturali
itae lo. plures et omnis fatit. quam aut vidit et a 11
perfectis cognitionis aut. qualis beatitudinis usque pervenit. quod et
ni quae recipit hic dicit. sicut quae dedicat cognitio ...
... ementi ad beatitudinis obiecti et ad cuius ...
aut aut qui perfectae bono non habeat igitur beatitudinis ...
... qualis beatitudinis usque pervenit itaque aut. ...
... supra.

N. ... quae Ex. eximius ...

Neonino Dio [illegible] de [illegible] [illegible] [illegible]
[illegible] qd illos [illegible] ex parte illius [illegible], [illegible]
[illegible]. [illegible] illa [illegible] [illegible] [illegible] [illegible] ad
[illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] ex
parte [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible]. [illegible] [illegible] [illegible] [illegible] [illegible] ad [illegible]
[illegible] [illegible] [illegible] tamen [illegible], [illegible] [illegible] [illegible]
[illegible] in media [illegible] [illegible] [illegible] utraque parte [illegible]
[illegible] [illegible] [illegible]. [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]. Et [illegible] [illegible] [illegible]
nostra de ultimo fine nostro, nostra
que beatitudine [illegible]
imponimus ad que [illegible]
clausulas [illegible].

Anno Domini [illegible]simo [illegible]simo [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Collegio Sancto [illegible] [illegible] Regi ac Martir[illegible] [illegible] die





333

Riquelme & [illegible]

135